

Extract from a letter  
sent to Mr. Dukes  
March 10<sup>th</sup> 1877

"I have read the  
report of the Finance  
Committee at its meeting  
on Dec 3<sup>rd</sup> and wish  
to write a few lines in reply  
which I will ask you to  
present to the Committee.  
I have sent papers to the  
Executive Committee here  
which will be forwarded  
to you and which we hope  
will answer fully and satisfactorily  
the various questions which  
have been asked. I think  
that a brief statement of facts  
will show that Mr. Ellsworth's  
impression which is perhaps  
shared by the other members  
of the Committee, that the



allowances for this & charity  
have been more generous than  
to other forms of work is a  
mistaken one. With regard  
to the amount that has been  
given for buildings, the  
first one a small structure  
was destroyed by fire. The  
second after being used for  
a number of years was sold  
for much more than its  
original cost, and the money  
was taken by the Board,  
and appropriated to work  
elsewhere. For the present  
building a friend of the school  
left a legacy of \$1700.<sup>00</sup>  
to which the Board allowed  
the ladies who have always  
supported the school to add  
\$1300.<sup>00</sup> and last year  
\$300.<sup>00</sup> was given for repairs.  
The \$1700.<sup>00</sup> given to the



School was first used  
elsewhere, but the ladies were  
allowed to contribute the  
amount a second time  
which doubtless made it  
seem that we had double  
the sum as it was contributed  
twice for the same purpose.  
I wish also to explain to the  
Committee the reasons which  
led us to undertake our  
building enterprise. For years  
we have been trying to  
accommodate 140 persons  
during the year, and at  
the time of the quarterly  
Communion seasons about 200  
in rooms which were originally  
intended for 80, and it  
seemed impossible to do  
so any longer, and equally  
impossible to close our doors  
against those who come  
to us. A few days since



Two women came from  
a remote portion of Mr. Lutter's  
field, who had travelled four  
days and nights to reach  
here, and last week a woman  
came to attend the Communion  
services who had walked  
27 miles in one day, starting  
at sunrise, and reaching  
here about dark, almost  
exhausted, as she is sixty four  
years old. Our com. we  
refuse to welcome such people  
and not try to do all in our  
power to secure a place in  
which they can be comfortable.  
The application from the  
Mission for funds to increase  
our accommodations has been  
before the Board for more  
than three years, but we  
have had no encouragement  
to hope that it would ever  
meet with favor



Last year we were obliged  
 to remove the school to Macao  
 for a time, and it seemed  
 too good an opportunity to be  
 lost for commencing the work.  
 We had some funds available  
 a gift from my parents  
 more than twenty years  
 ago supplemented by the  
 teachers in the school  
 both foreign and native  
 and we planned with  
 this and the \$300 - given  
 by the Board to put up  
 the walls, and cover the  
 building, and put in the  
 floors, so that it could be  
 used, and then we hoped  
 that sometime the Board  
 would be willing to grant  
 us enough to complete the building.



He did not then expect  
to be obliged to ask for  
anything from the Board  
for the work which is already  
done, Several years since  
however, without any consultation  
with the Mission the annual  
allowance for our school  
was reduced nearly \$100.<sup>00</sup>  
expensive. Such reductions  
as you know are usually  
referred to the Mission with  
permission to make them  
where they will be least felt.  
I think you will understand  
that there could be no place  
where such a heavy reduction  
would be more embarrassing  
than in a large school  
where it would be most  
difficult to curtail expenses



in any line, and quite  
impossible in some. Last  
year the price of rice was  
so much more than formerly  
that in one year the amount  
paid for rice bought 8000 lbs  
less than it would have  
purchased some time ago.  
For years the teachers' salaries  
have been \$ 552.00 (Mex) and  
when the allowance was  
reduced to \$ 360. there  
was no alternative but to  
make up the deficit. Last  
year of the allowance of  
\$ 1980.00 (Mex) there remained  
after paying the teachers  
and servants no items  
which could not be reduced  
\$ 1133.00 less than \$ 600.00 gold  
for all expenses of a school  
averaging 120 pupils through  
the year. fuel, lights, fuel, books, medicine &c



as you will see less than  
two cents a day for each  
individual. We and others  
in the Mission fully expected  
that the Board would in  
answer to the application of  
the Mission allow us to have the  
whole premium on gold instead  
of 33% and in that case  
our own funds which we  
were otherwise obliged to use  
to make up as far as possible  
the deficit in the annual allowance  
would have been available  
to repay money borrowed  
which we hoped to be able to  
manage in time and we  
did not expect to report any  
debt to the Board. But when  
we were allowed only \$1042 gold  
to pay & lecturers, several  
servants, and support a school  
of 120 for a year you will  
I think be able to understand



That everything that could possibly  
be spared necessarily went in  
this direction. We send an  
itemized estimate for current  
expenses next year and earnestly  
hope that the reduction which  
has been made for several years  
will not be made next year.  
But that you will be willing  
to give us for a school of 1250  
(there are 140 in school now) two  
thirds as much as you offer  
to give for a preparatory school  
of 68 boys. The work on the  
building was suspended a  
year ago, as I have already  
explained it was done  
during the last term of 1875-  
and the school opened as  
usual after New Year 1876.  
We have had great comfort  
in the new building during  
the past year, and will



be very happy if the Board  
can feel willing to give us  
enough to complete it -  
The main building needs some  
repairs, as you will see by the  
estimates sent several years  
since it was found that the  
main beams which support  
the roof had been partially  
destroyed by white ants, and  
since then it has been supported  
by wooden props and brick  
pillars built up from the  
ground not very satisfactory  
but very unobtrusive. With  
reference to the latter part  
of the letter I will say that  
the receipts on the school commit  
ments of an admittance  
fee of fifty cents which we try  
to collect from each scholar  
when possible which is not  
always the case -

You already know that Chinese  
parents are not as willing to pay  
for the education of their daughters  
as their sons - I do not know  
how much of an expectation we  
would be able to draw from  
\$600.00 after supporting so large  
a school for a year to apply to  
building purposes but I send  
you through the Executive Com  
the financial statement of 1895  
which will show you that  
instead of a surplus there was  
a deficit of nearly \$200.00 less  
although the school was  
smaller than usual for a  
time. Whatever the deficit  
has been each year since  
the reduction was made  
no more has been drawn  
from the treasury than  
the amount allocated by the  
Board. I do not know in  
what way the reports of our



School fail to conform  
to the standard. As I have  
seen the receipts on the field  
are very meagre, and the  
financial report of the ways  
in which we spend the two  
cents a day which we have  
for the support of each  
individual. Would not  
make much show of figures  
as compared with those of  
some other schools. I will  
only add that if you find  
it possible to grant our  
request I hope that I shall  
then be obliged to ask for  
any funds for building again.

The building now comes  
every available inch of ground  
and is as high as we shall  
ever wish to have it or you  
can feel assured that  
the limits is reached.



1897

Yü-yias dze-ii  
Cü-gö hyüong-de,  
täng-täng Dö kyias.  
O. fü r sin-sang  
go-en, ah-lah meng kin kin  
Ng kwöng-täe min-köng, zü-  
we täng-meng Ng kao-hyüung,  
soh gö yiu-ka gao-hwö-  
ken? ah-lah siäng feh-tas-  
go hao-Cü, fü täng Dzyih z-  
'eo Cü-fong, täng'en z-'eo, tah-  
dzyih-yü wa söng-kwä, ah-  
lah tu huwen-hyü feh-dah.  
Fong täa-we täng Ng  
sin-sang tao ah-lah siäng-  
föng lä, täng-Ngon kin-  
kin kah kang-we gö dzying-  
ying, fü dzong Ng-tö-li sö-  
täng-meng & töo hyü-to.



O-tah Ceong-koh teng nga-  
 koh hao lin-long ih-ti-o-  
 sang, kông-kông sing-li-  
 deo 3-kên, tâng-tâng han  
 tah fông-ajoh go keyi-we.  
 ah-lah tâng-tao to-di Kyias  
 we, ajiang-kyiu tah-ajoh  
 Tsia-we eng-we, ~~hau~~ ajoh,  
 giang az-pe ah-nyiang  
 ajih-din zi-go siao-nying  
 ka, 3 kông-we li-deo go  
 nying, tu dong-sing ah-i  
 kên-zia feh-ying.

zin-deo sin-tao, iao  
 ah-lah keh-tao zi-lih  
 go siong, ah-lah yih<sup>ay</sup> pō-feh  
 nung-keo hao i keh-go feng  
 fœ, kô-sih: lih-liang wa  
 feh-coh, feh-3 feh-ia to,  
 ziu kyiu-tah, 3 lo-tih o.  
 3, zi kông moh-o, zia  
 tu tsiao lih-liang la-tih



3 do. Cih kyien - 'ong, siang-  
vong djong. to we ting-ih  
kyi' lae, meng-keo tao zi-lih  
go di-bu, s. tah 'ah-djoh  
lah ih-faen hao-i, ng kyü  
peng koh to-'eo, we-lah Cong-  
koh kyiao-we, sah-kies tao-  
hao, s-tah zong-'o kyi'-gia  
kue-ting, do'-ko' tao kyie.  
Cü go sing pah-sing, ing-  
kyien ging-ming go, <sup>koh</sup> lae-de, keh  
kyü shih-wö.

Naen-haen tai'ng-to  
kyi-we, yiu ih-yiang 3-  
ken, iao gyie-king, feh-  
kyiao-tah kö-yi feh?  
ah-lah yü-kyiao, 3-lae Nying  
fo 'ong. taiu go Cong-nyiang,  
li-deo pah-sing da-iah  
6.7. jih-waen, ting siang-  
vong shih-lih ih-ga-gyien  
lae zing-li-deo, ih-yiang  
yi s-tah 7 kong-we go kyiao  
yiu do'-ko' tah-djoh kyi-



Ning teng wah - ling go ih - Cũ,  
 di - nyi, kyi - ting i - hao mas -  
 bing, gia - hao i kyiao - nga -  
 nying wah - ling mas - bing,  
 di - soen, frang - dzu dzu dzu  
 li ting - do yilong - dzuang, tsoe  
 m - nah ziang ① - gyüok, ka de,  
 nying - fro zui i - gyüok, dzo -  
 li 'ang - tao Tse - tzu fu, 'ong -  
 tzu zui i - gyüok, Cũ - kyi  
 zong - kông, dzo - li 'ang - hao - kyi  
 zui, keh - sing tu ming ming  
 fra tong go bing - kyü, dzo - tse  
 ah - lah Tsiang - lao we - li, on  
 nah ih - go i - gyüok, jih - dzo  
 kô - seh, so - yi dzo - we gyü  
 king shih - lih i - gyüok lae  
 zui - dzing li - dzo, tzing ih -  
 we ① - sang tao dông - dzo la,  
 kyiao - li kyiao - nga dzu  
 dzo tu zui ih - Cũ, ah - lah  
 so - yi z - ka dzo - sing ah -  
 i lae - tih tang - dzo, lae Ng



Min-zin ts. si di-hyü, siang  
vông ve ti. tiakh ah-lah go i  
s, we kâe-eng ing-hyü, ah  
lah doe-deo nyông-vông  
teng'co ng go i-s, ting zia  
zia,

Cong-hyông-di  
mông nong feh-  
hyiao tah ing-koe oza wo-  
feh, ting nyün-liang.



Fri - no. Yu. Aug. 11.

Dear Mr. [unclear] 1847

I have kind  
letter of Feb. 14th received  
the yesterday, having some  
sensible remarks which I am  
Mr. Ballough is now at the  
It had already received  
an excellent mistake in  
misunderstanding your  
question about the num-  
ber of pupils in the  
school from the beginning  
After I return to [unclear]  
I will answer your  
question on the shape



I now stand - the  
second looks are there -

Your reasons for asking  
questions about the Church

are I can give you  
a list of 50 good men

who are now in the  
Church - I

will be a great help  
to be associated with  
the work as I now am

I am a friendly person  
but the situation should  
be made understood by

the friends at home -  
I am yours

What do you think is the  
future of the Church &

Church -  
I do not anticipate



under probably on June  
the 15th. I hope that the  
house may gradually be  
restored to its former  
condition & that through the  
house may be able to enjoy  
the same house & water.

A class of houses in  
the north, with the special  
advantages they are to  
have. With the best the  
house in the north & the

house with a view to a view  
from the house.

2. Light right & in the  
house in the north & in the  
house in the north & in the  
house in the north & in the  
house in the north & in the



I am on two hundred and  
can think the work  
will be sufficient for  
some hundred dollars a  
year. It is what  
we have asked for  
the American aid for  
the work which  
if done this year  
will be a little more  
it be any less of the  
aid and I wonder  
for which should it  
be a success.

Will you care for it when  
you are in America or  
when you have gone?

I am only one of a



Board of seven trustees -  
Three of these are Japanese  
ladies, the other four  
Presbyterian ministers -  
Dr. Thompson, Miss Butler  
& Mr. Pierson are the other  
foreigners. In case of the  
death or resignation of any  
member, the board elects  
another to fill the place.  
There is besides an advisory  
committee made up mainly  
of Japanese ladies. Mr.  
Hartington & Mr. Hart  
were informants.  
4 - Do you have full  
confidence in the Japanese



on things?  
The & I consider them  
wonderfully well selected  
& well organized.  
I should like to better to  
have some mission reserve  
force if any one would  
be willing to do so.

After Mrs. True severed  
negotiations with the Board  
she of course stopped the  
work somewhat differently  
than what she could have  
done if working in connection  
with the mission. Dr. White  
has succeeded her as director,  
is not a missionary & it



would complicate matters  
for her to have the affairs  
of the work discussed & settled  
by a division & body of  
which she could not be  
a member. Yet she seems  
to be the best person fitted  
for the position. Within the  
work is so much of an  
experiment I think it stands  
a better chance of success to  
be left in the hands of one  
with practical business. But  
it might be compared with  
a Board.

I wish we could send  
you some of our cool  
mountain breezes. But  
we shall have those



other things I trust I can  
do for you if you stop in  
a chance on the way  
home. If the Lord wishes  
for a good visit in time  
with great thanks for the  
kindness of the  
Rev. Lincoln Good  
Edw. W. P. Williams

Dear Mr. Spear:

Herewith I send

the figures as far as I have been able to get  
in the rough, as I have not  
seen to all the accounts, but  
I think them substantially cor-  
rect.

I have made them out for  
an school year instead of the  
Board's financial year, in order  
to bring them up to latest  
date.

We have at present 118 pupils.  
I have given the whole  
number enrolled during  
the year.

About the Sanitarium I found



portion of usefulness before it & if possible  
it is held in the upbuilding of it is that  
here, then we shall all be glad together,  
shall we not? & praise it for this as  
for many revelations of the will & many more  
that (the makes of human nature -)  
little less to all & Mrs. Heister & thanks to  
you & Mrs. Allen for the inspiration you brought  
as you were never unknown to our lives, as  
well as for what you so freely offered us  
- I am

Very sincerely yours,

Elizabeth C. Whitman

I could not say to you the  
other day the things that I  
most wished to say, because  
they seemed too sacred for  
the hour. We can only know  
you. I am as she defined her  
interest in that special time  
I wish you could know  
how how beautiful an all  
round woman she was among  
the presence, how smiling her  
influence was among them, how  
she an example she left  
them, how bright the church  
her memory. And because she  
laid down her life in this  
work, believing so truly it was  
a work of God and realizing  
two old friends here feel  
we must give Him time  
to make clear this will  
not be it. I hope she has a



Re Mrs. J. J. J. J.

Mrs. J. J. J.

John J. J.



R.H. S. S.

C O P Y.

Hoihow, Hainan, May 25th, 1897.

My dear Dr. Ellinwood:-

At Canton I received your very kind letter written by your own hand many months ago and also your most helpful and illuminating letter of March 9th. I had already visited Kang Han, and had gone over before visiting these stations some of the matters which you asked in your letter to have discussed in Canton. There are a great many things about which I shall wish to report to you later if I can do so, but I shall write now with reference to the points you present in your letter of March 9th. Mrs. Speer and I have been here a week now. It is the hottest season of the year they say, but we have been quite comfortable and well. There have been many matters here requiring careful but unflinching ~~attention~~ treatment, and I shall make a full report to you about them all. I am ready to go north and am waiting for the first steamer - one is expected this evening - for Hong Kong-

1. Matters connected with the College as related to the Mission. (1) The Board's financial relation. As I understood your letters and what was told me in Canton, the Board had agreed to pay one half of Dr. Noyes' salary, and \$2,340 gold: the former on the ground that Dr. Noyes was still half a missionary and the latter on the ground that the average cost to the College for each pupil was about \$33 gold and that our Mission had in the College 68 boys. At the meeting of the Board of Directors I suggested that if the Board loaned Mr. Thwing to the College for another year his salary should be met by the college out of the appropriation of \$2,340 gold, and also his rent and other expenses. Otherwise our Board should be paying for the education of the boys sent to the College by our Mission, not only the full amount of the cost of their education but Mr. Thwing's salary and expenses besides. The directors agreed to this and will pay Mr. Thwing's account. (2) Mr. Thwing's relations. The directors voted to request the service of Mr. Thwing during Dr. Noyes' absence. The College will need them and we cannot use them elsewhere. Thwing cannot do country work. He has been brought to Canton on his back from every attempt of his to do the country work. He is willing and earnest but he cannot stand it physically. He can't endure the strain of walking, of eating bad food and sleeping in the inns. At none of the country stations is there work requiring him, which would not involve more or less roughing it. Moreover Thwing likes the educational work, and while one or two men disposed to question his adaption to it, his general reputation is excellent, and he has gained some name for Chinese scholarship. He cannot do better than to allow the Mission to lend him to the College as requested. As to his future I can speak more freely about that later. (3) The College is a perplexing problem. It has endowment now, a measurably adequate endowment, but it lacks great educational direction. Dr. Noyes' is a lovely man. I was drawn to him very closely and do more than respect him; but I am afraid the College needs more than what can be given to



it only by a man who has had special training as an educationalist and who possesses the constructive, enthusing qualities of Dr. Mateer, for example. You cannot solve the problem of the College by whipping up the Mission on the score of preparatory educational work. For in the first place, Kang Hsu and Yeung Kong are new stations, not needing educational work yet and without any force for the prosecution of such work, while for years to come in the second place, the College will have to have a preparatory department where the work of advanced lower schools can be done cheaper than it could be at country stations. The whole key to the College problem lies in the faculty, not in the establishment of a system of preparatory schools throughout the Mission. The materials are ready for the men who know how to gather and use them. Some of the work of the College as at present conducted can be pressed down into day schools which can be made for the present in the main the feeders of the College. It will be a long while before the whole college course can be lifted above this. Let the College elevate itself. It can. It will be an expensive and unwise policy to accomplish the elevation by driving at the present stage a wedge of station boarding schools under the College. As to the teaching of English all the observation and inquiry I have been able to make have strengthened all my fears and given me no compensating assurances, but I shall suspend judgment until I see the rest of China.

2. The questions affecting Miss Noyes. (1) The unauthorized enlargement of the Girls' School. Miss Noyes gave me copies of the papers and letters sent to the Board on this matter. These were mailed about the second week in March and perhaps the whole matter ~~was~~ is settled now. Miss Noyes certainly acted in neglect of the plain requirements of the Manual. She erected a building without the Board's permission on the Board's property. And the erection of this building either meant a waste of money or it involved a great enlargement of the work of the Board without the knowledge or approval of the Board. It is true that she did not intend to involve the Board in any expense for the building although this was never made plain to the Board, which had gained the impression that Miss Noyes was paying for the building out of money saved from the appropriations for the ~~meeting~~ expenses of the school. This she did not do or intend to do. The Board's appropriations were not even sufficient to meet the running expenses of the school, and Miss Noyes and Miss Butler were supplementing the appropriations with their own money. What they desired was that the Board would make the appropriations adequate so that they might expend their own money on the new building. The other alternative of reducing the size and so the expense of the school they did not consider on the ground that the women of Philadelphia Board were ready to support the school, howsoever enlarged and that it would be wrong to refuse to do work that was thrust upon them by the desire of women and girls to come to the school. The mistakes of Miss Noyes and Miss Butler seem to me to have been these: They erected a building on the Board's property without the Board's consent. They reply that the disarrangement of the school work by the



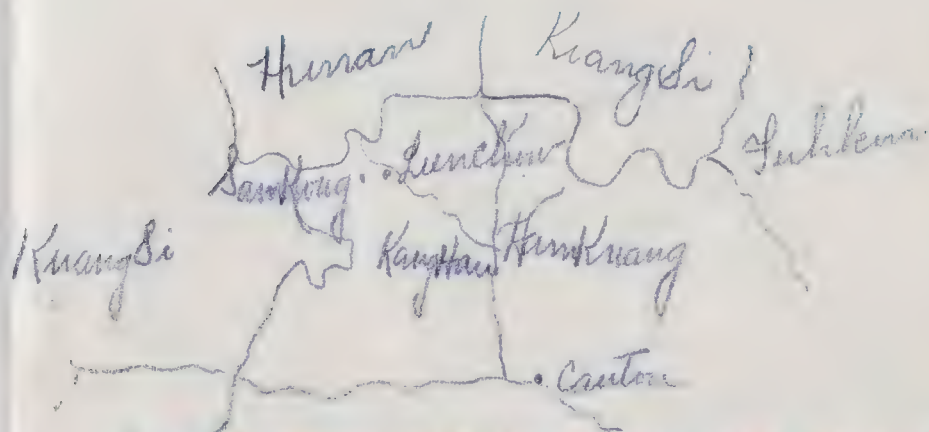
plague presented a specially favorable time for building and they did not wish to delay. I do not think this is a sufficient reason for having gone ahead without the Board's approval. They greatly enlarged the work of the school and its consequent expense without the approval of the Mission and the Board. They reply that the Philadelphia Board is ready to ~~supply~~ ~~in~~ support the school whatever its size, and that such work, so needed ought not to be reduced when the money for it can be raised at home without difficulty. I presume this is true and it goes right down to the root of the whole special object difficulty. I do not think I have met two more devoted, earnest, self-sacrificing missionaries than Miss Noyes and Miss Butler. They make the school moreover a missionary school through and through, and its influence reaches far and wide. It does, moreover, the work among women which itinerating men find it difficult to do, for girls and women from the country come to the school and go homewith the gospel. Beyond all this the school is conducted most economically, though a little more might be done possibly, in the way of self-support. It is a magnificent institution. I think I should vote for the enlargement the new building has made possible. I wish we had more schools as unqualifiedly missionary and successful. But it does seem to me wrong that the enlargement should have been practically forced by the new building, without the Board's approval. I think it is desirable also that we should have a more thorough understanding with the Women's Boards regarding a proper and systematical development of our work. The new building cost, Miss Noyes told me, \$3,000 Mex. and there remains an indebtedness of \$2,000 Mex, the other \$1,000 having been provided for among the teachers themselves. One other aspect of the matter needs to be borne in mind. If we now pay for this building we substantially met the cost by its erection, and yet the Mission has no control over the contracts or the expenditures, and some economies which might have been secured have been lost. I would advise paying the indebtedness against the building, but reminding the Mission in a firm, but gentle and kind way of the errors which have been made. (2) Miss Noyes' election as treasurer. The Board has already acted on this matter Miss Noyes told me. I was trying to discover whether as treasurer she would enforce the rules of the Board and was placed in a rather embarrassing position by her declaration that the Board had disapproved of her election. The matter has been settled though and I need not speak of it. She is abundantly competent - so far as any woman would be.

3. Matters at Lien Chow. (1) The question of dialect. The whole Canton province is a Babel. Mr. Beattie knows Cantonese but he cannot examine inquirers at Yeung Kong. Mr. Fulton speaks Cantonese but he cannot preach to the people in some of his chapels in the Four Districts. The province is full of local dialects, and though Cantonese is supposed to be the language of two thirds of the people of the province many of them do not know it. The men of the villages may know enough for trade purposes, but the women know only the local. This confusion seems to be supreme at Sam Kong where Cantonese, Hakka, Mandarin, Sam Kongese and many others are in use. The following con-



clusions were accepted by all the missionaries and those natives whose range of observation gave their opinions value: that 10% of the people in the Canton province portion of the Lien Chow field know Hakka: : 8% of the men understand Cantonese and 6% speak it, all of the trades and boat people, but none of the country women; 5% of the men understand Mandarin and 3% speak it: the women in the main know their local dialect alone: the language of Hunan in Mandarin and the many Hunan immigrants use Mandarin. You see what a mixture it is. Southwards toward Kang Hau it is all Hakka, but it is not the same Hakka as that at Kang Hau. The officials use Mandarin, of course. Dr. and Mrs. Machie know Cantonese. Dr. Chesnut learned Cantonese, but found it was of little use to her among the women and she learned Hakka. Lingle has Cantonese and Mandarin and knows some Hakka. Mrs. Lingle has Mandarin, northern, - though she is able to use it. Mr. and Mrs. Kelly are studying Hakka - not the standard Hakka used in Kiang-si and in most parts of the Canton Province, but the Hakka with which most of the people in the Lien Chow field must be reached if they are ever reached. I think this is as luminous as the muddy problem can be made. There is much to be learned about it,

(2) Property. I can try my hand at a diagram or two. The first one will illustrate the general relation of the different points.

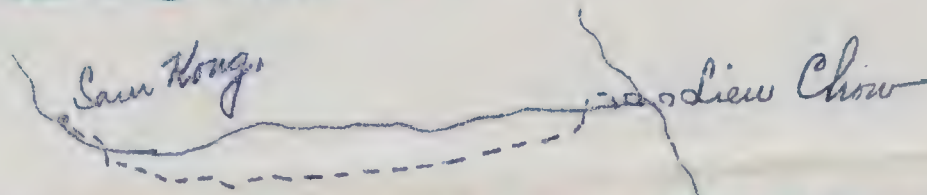


from Canton to the junction of the North River and the Lien Chow River is a journey of two weeks up stream and of three or four days down. From the junction to Ham Kwong is a journey of a day and a half or two days up stream and of a half day down. ~~From the junction to~~ Kang Hau is three miles west of Ham Kwong or southwest. I had not known that the Kang Hau house is out

in the country with no village or town surrounding it. There are several tiny villages near but the house itself is like an isolated farm house. It is a very comfortable commodious house. The roof leaks a little but that can be fixed. It is new and will last for years. The missionaries live upstairs in seven large rooms. The kitchens are in outbuildings and the store rooms are down stairs so that there is plenty of room at present. Your letter seems to imply that the missionaries are living under the tiles. It is not so. The rooms are all ceiled. The house is too large for one family unless it be a very large one, and when the roof is made sound will be as comfortable, it seems to me, as could be. You need not waste sympathy on the Kang Hau people on this score. The Lien Chow and Hoihow and Kiung Chow people need it much more. The native helper who lives down stairs in the Kang Hau house is one of the best men, quite clean and his family is small and decent. He is as nothing to the crowd on the ground floor of the Sankong house.

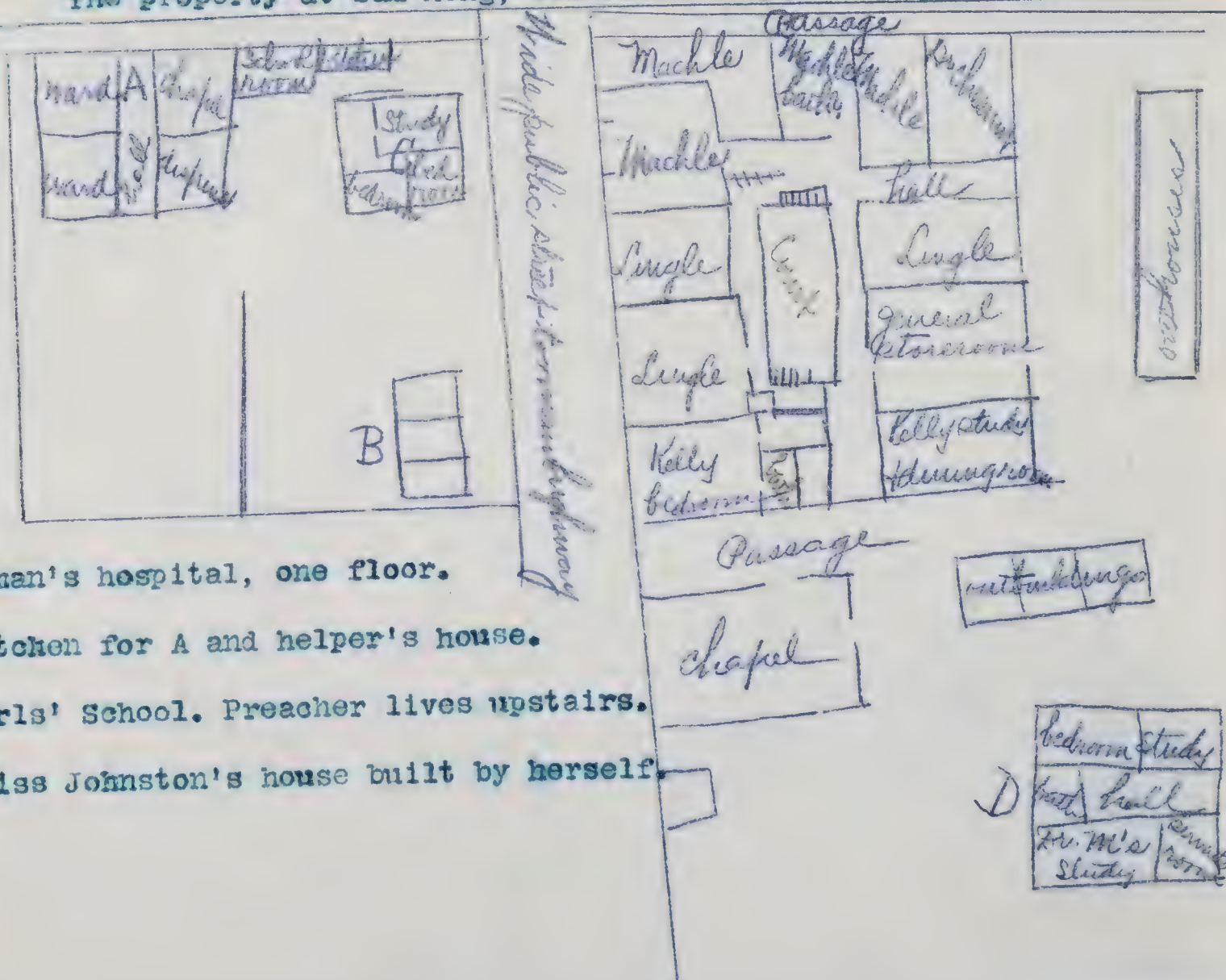


At Lien Chow the hospital was nearly completed when I was there. It cost, irrespective of land, \$3,000 Mex. I believe the appropriation was \$1,400 silver. The rest of the money Dr. Machle put into it, hoping the Board would return it istime: ready to forego it I believe in case the Board would not appropriate it. The building is on the opposite side of the river from the city of Lien Chow which has a population of about \$60,000, and is in the junction land between the Lien Chow and the San Kong Rivers.



The dotted line is the course of the road between the two places. Our property is a very well located piece of land as marked. The hospital is a good size, not too large, I hope. It is not as large as the hospital just completed here at Hoihow. Dr. and Mrs. Machle, hoping shortly to move from San Kong to live in the upper story of the hospital until the Board could erect buildings at Lien Chow.

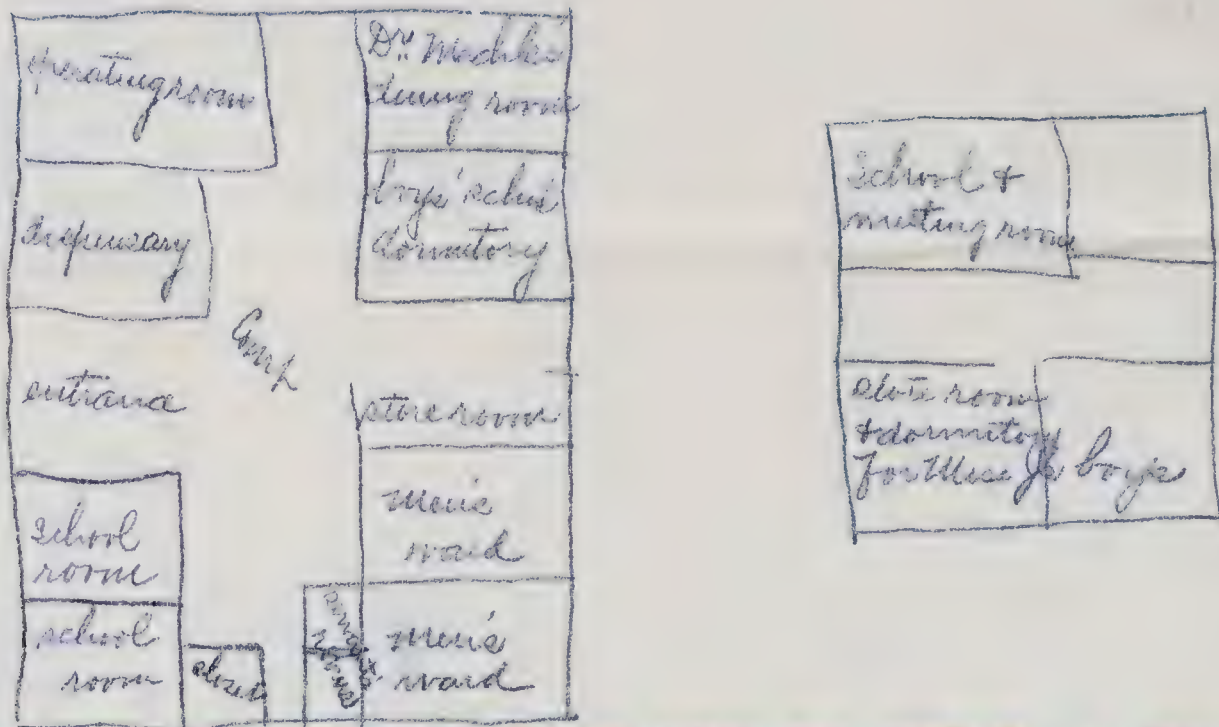
The property at San Kong, ten miles away, lies this way.



- A. Woman's hospital, one floor.
- B. Kitchen for A and helper's house.
- C. Girls' School. Preacher lives upstairs.
- D. Miss Johnston's house built by herself.



These drawings are very rough. I took no measurements and now sketch them only from memory. The big residence I cannot map out with accuracy. It is such a rabbit warren. I have drawn the second floor of it and of Miss Johnston's house. The ground plans are about as follows:



You can see from this how the house was crowded. I cannot take time to write at length about it. Dr. Machle's removal to Lien Chow will give a great deal more room. I do not think we ought to make any more expenditures on property at Sam Kong. I believe we should move everything to Lien Chow as we may be able to do so. To split the station will mean duplication of many expenditures and less itinerating. Lien Chow is the right centre on the main trade river and nearer the heart of the proper field.

(3) As to itineration and the outward developments of the work of the station. You have struck off Mr. Lingle's characteristics very well. He is a hard worker and a picturesque character, but to work in traces with others is scarcely his strong point. His heart has been in Hunan. The greater results have been met there, and he has not felt pressed so much to develop the work nearer by for which Hakka would be more suitable and helpful than Cantonese or Mandarin. I believe our Lien Chow field may properly reach over into Hunan which is only a day's journey away. A mere geographical boundary should not bar our way. The Hunan work is nearer than many other parts of the field. At the same time we need a more systematic and definite plan for the evangelization of the whole field. When Mr. Kelly gets the language he and Lingle ought to be able to do a fine work. Lingle is tough as hickory, eats anything and endures. It is not so much less Hunan that is wanted as more Kwang Tung.



(4) As to the Boys' School. There is no one that can carry on this work except Mrs. Lingle, and she has Mandarin and nothing else, so that at present we must choose between no school at all, Mrs. Lingle's Mandarin school and the absorption of Lingle with his Cantonese in a boys' school. The first and third of these options I think we could drop. I would favor the second for these reasons: (a) Mrs. Lingle is a thoroughly competent teacher, has gathered the boys, got the school established and is conducting it efficiently and economically. (b) If it were not in Mandarin it would be in Cantonese or Hakka. If Cantonese practically all the boys would have to learn the language before they could be taught in it. If Hakka the boys from Hunan who constitute half the school would have to learn it, while having learned it they would not have access to a tithe of that for which Mandarin prepares them. Viewing the matter in its bearings on the future work of the boys, Mandarin has the weight of advantages in its favor. Moreover, there are absolutely no books or helps of any kind in the Sam Kong Hakka. Education in it is practically impossible. Once again, looking at the question from the point of view of the relation of the school to Fati no strong objection can be made to Mandarin. Most of the boys who come to Fati have to learn there the Cantonese used as a vehicle of instruction. Mandarin is closer to Hakka than the Cantonese. Hakka is half way between - the Kang Hau Hakka - but Mandarin will be no detriment to the boys who may go from Lien Chow to Fati. I discussed the language question with Dr. Henry and the directors and they agreed with the conclusion that each school like the one in present Sam Kong field should be adapted principally to the needs of the field and secondarily to the College, which would receive only a small minority of its boys. Whatever may be the ultimate development of the Sam Kong School, I think we should allow it to go on as at present. If not, then we can have no school or else must withdraw Lingle from field work, where he is far more needed, to take charge of it.

The Kang Hau missionaries are fully satisfied with the settlement of the dialect question. Hakka is their proper language. One third of the population of the province speak Hakka in some of its forms and the Kang Hau field is undoubtedly a Hakka field. It is a field which must be developed wholly almost by itineration. The principle of sedentary localization will be deadly there. You may expect word of two new children in that station soon.

I did not get to Young Kong, but I had a satisfactory talk with Mr. Beattie who goes down frequently. Marshall is living there now and seems to be doing well. He is a good fellow and more prudent than Fisher.

I got along very satisfactorily with all the members of the Canton Mission. Individually they are in the main all that perhaps could be desired, but they do not pull together, and I don't suppose they will be able to for years. The education and traditions of the past cannot be shaken off in a day. The Mission is working though in the right direction. I could write to you about many things but I have



already overwearied you, and I have not come to Mr. Jeremiassen! I have spent days here over his troubles and something has been accomplished, but I shall write again about Hainan.

I am finishing this letter on board the steamer lying off Hoihow. We came aboard early to-day as the flats are now exposed and egress from the landing is difficult when the tide is out. Hundreds of pigs are coming on board as I write and the deck is covered with them, each pig in his own bamboo crate, piled here and there three and four deep. We hope to leave Hong Kong for Shanghai on Saturday, May 29th.

With much love to all,

Very affectionately yours,  
(Signed) Robert E. Speer.

Mail  
the year

THE BOARD OF FOREIGN MISSIONS  
OF THE  
PRESBYTERIAN CHURCH IN THE U. S. A.  
156 58 FIFTH AVENUE.

New York, July 29, 1897. 189

To the Committee on China.

Dear Brethren:-

The last mail from China brought a letter from Mr. Grant with the request that it be copied and sent to the Committee on China. This we very gladly do. It seems necessary, however, to add a word in the interest of the work at Soochow, as Mr. Grant is quite outspoken in his judgment as to that station.

After careful examination by the Council and frequent interviews with Mr. Tooker by the Secretaries, some of them before Mr. Speer left for his visit, the Board entered into an agreement with Mr. Tooker to build the Hospital. The young ladies have been appointed, the work of construction is going forward and the ladies expect to leave for Soochow in the autumn, Mr. Tooker meanwhile having deposited all the funds which have been needed to date for the enterprise. Mr. Speer has written fully on the subject of the Hospital as to the selection of the site, the construction of the buildings, with other things which at Mr. Tooker's request were left for him and the Mission to determine on the field; but he has not given a single intimation that raises the question of the propriety of going forward with the work.

It will be well for the Committee to bear in mind, also, that Mr. Speer has had the correspondence with the Central China Mission for



a number of years, and that it was at his suggestion Soochow was named as the place where the Hospital as a memorial to the late Mrs. Tocker should be built.

Kindly remember these things as you read the letter of Mr. Grant which in most respects is excellent. I cannot but regard its reference to the work at Soochow as unfortunate at this juncture of affairs at that station.

Sincerely yours,

*Wm. Gillespie.*

C O P Y.

On the Yang tse, June 24, 1897.

My dear Dr. Gillespie,

I have not been able until now to report on that portion of our visit to Soochow about which I should write to you and Mr. Toker in answer to your letter of March 19th. I received that letter in Canton where also Mr. Grant gave me the proposed plans. These I submitted to several medical missionaries for their criticism and suggestion as I saw at once some modification of a minor character would have to be made to adapt the hospital to the peculiar requirements of China. All these suggestions I noted down.

We visited Soochow on June 8th and remained until June 11th. Mr. Garritt of Hangchow, a member of the Property Committee, was with us, with Mr. Lyon that constituted a quorum of it. The land Mr. Bailie had just bought. It cost \$500, but the stamping of deeds and middle-man's fees will amount to \$50 or \$60. You have drawings of the property, so I need not attempt a sketch. We decided to locate the hospital on the part of the plot as enlarged by the tract acquired with Mr. Toker's \$500. To have located it exactly on that lot would have been very disadvantageous and would have prevented a broad southern exposure which is desirable, as the summer wind is prevailing a south wind. The whole lot of ground is a larger and better situated plot than I had supposed, and the street in front is a very busy, constantly traveled street.

The changes we made in the plans of the hospital do not materially affect them. The rooms were too small for the hot, damp summer here,



so we enlarged them. Verandahs are absolutely necessary for a satisfactory building, so we added them on the south and west. An elevator is impossible; there is no power. So we cut it out and widened the hall and stairs. There is no plumbing here, so we cut out the inner water closets. They can be provided in out-buildings or in outrooms on the verandahs. There were other smaller changes, but we knew Mr. Tucker and the new doctors would approve of them.

We had to make a simple plan for a residence which could be built for \$2,500 (Mex.). It will require very close management to build a suitable house for this and I have my doubts as to whether it can be done; but that was the highest figure voted in your cable code, so we decided to plan as far as we could to do it for that. We decided to place the residence for the young women about the centre of the whole plot and to leave ample room in the rear for another missionary residence in the future. Mr. Baillie is living at present in a house poorly erected between the proposed site of the hospital and the proposed site of the residence. It can be used in time, if it seems best, for outwards or out-buildings for the hospital.

There are contractors here to whom the whole job could have been given but they are not reliable either as to their work or as to their fulfillment of their contracts. We went over estimates for each part of the building and I believe that so far as the hospital is concerned it can be erected for \$5,000 Mex. and be erected well. I hope, too, that a modest house can be built for \$2,500 Mex.

It was decided to ~~have~~ leave the building in charge of Mr. Lyon who

has had experience. As you know, building operations here need constant supervision and this Mr. Lyon will give. Mr. Baillie is not qualified to give it.

As soon as we had decided these questions I cabled as directed and have received your reply. Mr. Lyon will go ahead now with separate contracts for carpentering, mason work, etc. and will assume complete charge of the building operations. I am writing him some final suggestions and shall advise his going down to Hangchow to visit the T. W. S. Hospital there for points as to detail.

Mr. Hayes will receive Dr. Cattell and Dr. Ayer when they come out into his own house if theirs is not ready, as it is not at all likely to be. The doctors ought not to touch the medical work for a year or so but should give all their time to the language. I hope Mr. Tooker will urge this upon them as his desire also.

With kind regards to Mr. Tooker,

Very affectionately yours,

(signed) Robert E. Speer.

I have received your good letter about Japan and will take it up carefully when we go over there. We are on our way to Hanking and expect to sail for Japan, June 30th.



John W. Henry / Hunt  
Chungking, July 1st, 1907.

China Mission,

Board of Foreign Missions, Presbyterian Church in U.S.A.

Dear Sir:-

I have just completed with Mr. and Mrs. Speer the round of our Central China stations, and it seems but proper that I should make at least a brief report to the Board of my impressions, leaving to Mr. Speer as the representative of the Board the task of covering in a full report the details of his investigations and conferences with the missionaries.

The harmonious and consecrated spirit of the Central China Mission is beautiful, and the Mission has gained since my former visit, both in having its stations more completely manned and in appreciation of its problems. All of the stations have the work better in hand and on a more progressive basis than was the case seven years ago. The schools are better schools and the Church has grown in ability and in self-sustentation. This has been despite the fact that a large majority of the missionaries now on the field were either not here then or had only begun the study of the language. The Southgate work in Chungking is far in advance of what it was in 1900 in general effectiveness. Ningpo was then merely held in such a way as to make advance very improbable and yet Ningpo was the oldest and most fruitful of all our stations in China. Hangchow, the next in importance, had the missionaries on the field, only one of whom could speak the language. In Soochow a very small company had been won from heathenism and almost

no influence secured in the city at large. Hanking had a fairly good little work but very small, with only one man, Mr. Abbey having just died, and four ladies (Mrs. Bowman, Mrs. Abbey, and two single ladies who had just arrived).

From the present Annual Report you can see that the force of effective workers has nearly doubled, when the dates of the arrival in China are taken into account.

It has always been a difficulty in our Central China work that there are five distinct dialects separating the work of one station from the others. That in reality we had at least three missions is one, Ningpo and Hangchow being closely related and Soochow and Shanghai having similar dialects, Hanking being entirely separate.

The work in Shanghai has very largely been a city work, extending into the near suburbs. This is true to a considerable extent of all the stations excepting Ningpo. Between Ningpo and Hangchow are a line of outstations with church members and itinerating work; between Shanghai and Soochow, Soochow and Hangchow, Hangchow and Shanghai there is nothing doing. Between Hanking and the other four stations there is no work. The missionaries at Hanking go quite in other directions.

A consideration of the occupation of these centres would be profitable. Shanghai must have 75 to 100 permanent missionaries permanently resident. Ningpo has five societies besides our own, Church Missionary Society, American Baptist, China Inland (Eng.) Methodist New Connexion and Ladies (Independent). Our work is decidedly the strongest. Hangchow has Church Mission, and Southern Presbyterian. The Church



Mission Society & 1000 feet of money more in building, so they are well  
has the appearance of being much larger than ours, but I presume that,  
considering the relation of the two Presbyterian Missions, ~~that initially~~  
unitedly we are stronger. At Soochow are M. E. Church, South, with  
hospital for men, hospital for women, day nursery, boys' high school,  
girls' high school, Bible women's training home and strong church. We  
have at present the next largest number of believers and the Southern  
Presbyterian third. The Baptists have a small work.

My own impression is that in order to succeed in Soochow we shall  
have to compete with the Southern Methodists who are well organized,  
careful and prudent and making no lack or abey, appreciating fully the  
all-important spiritual work after they have gotten influence with the  
people.

Chapel preaching seems to have had but little effect in Soochow.  
Our missionaries have resorted to other methods in order to gain in-  
fluence with the people and therefore favor the enlarging of the indus-  
trial side. While deeply sympathizing with them in their earnest en-  
deavors to break up the hard shell of worldly indifference which they  
find in this Paris of China, it appears to me that, considering other  
openings in China, we are hardly justified in spending the money needed  
for such enterprise there.

The benefits which are to accrue to our work from the location of  
the Ficker Hospital there are all non-productive excepting the value  
Christian  
lying in having two young women of such strong character who will have  
access to the homes. The site is well located for our country work west

-4-

of the city, but is at about the terminus of Western Suburb which is the important business centre with almost no houses, the river of the business men living more than a mile distant within the city.

My own impression from the first was that the other considerations bearing upon the location of the hospital were the determining factor, not "where is it most needed" and "where are the women most needed," I am convinced that it would be far wiser to let the two women physicians come out, study the situation and locate the hospital after carefully going over the ground. A number of the missionaries spoke of the locating of the hospital as a foregone conclusion, fixed up by the Board.

I have no doubt but that the hospital if located on the site purchased will do good and that the ladies will succeed in building up an influential practice and perhaps rather than discourage Mr. Tucker it would be wiser to secure a hospital for the young ladies. I suppose that you must either build up your Scotchman work or turn it over largely to other Boards. In order to make it a complete work residences for Mr. Taillie and Mr. Lyon and other buildings will be needed in addition to the hospital and house for the women physicians, and there should be a place for gathering in the women for Bible training and some one to do that work.

These outlays may as well be anticipated, as they are certain to be projected one by one as rapidly as possible.

I think that the Tucker hospital will not at all detract from the woman's hospital of the Southern Methodists as it is five miles across the city. It should rather tend to break down the present general prejudice against foreign hospitals and the hospital work generally



made better known. There are certainly enough wounded and sick people to fill five or ten such hospitals in and about Soochow.

At Nanking the Northern Methodists have a large, finely equipped hospital with women's department and many physicians; university and 180 students and girls' boarding school. They make about five or ten times the external show that we do, while the spiritual side of our work is decidedly in advance of theirs. The Church of the Disciples (Foreign Christian Missionary Society) have also large hospital in very prominent position, and city dispensary, boys' boarding school and girls' boarding school.

While we may probably obtain more converts and a more purely religious work, the church is small and feeble and only beginning to take hold of active work for itself. The case is hopeful though small, and like the work in Shanghai, is quite up to the best that is done. I should be opposed to starting any more hospitals or universities at Nanking simply for the glorification of the Presbyterian Church in the United States of America and not for the edification of the church in China. With the advanced views we take on unity and co-operation our own operations ought to thoroughly commend themselves to our neighbors, otherwise where is the co-operation and unity to come from? The immense waste there is in mission work from the scattering of the force is remarked upon by all thinking men. The case of Turkey and divided Europe is not a whit stronger than that exhibited on the field by the denominational differences. It is to me the one fact for which I can find no explanation. How can such good men be so blind? One of the ablest men in China with whom I was conversing last evening said that it was the

most direct and simplest is the whole problem. I believe we have to  
divide up right the civil right along this line and should co-operate  
on a practical basis where there is not an absolute division of the  
field in Business Agency, Press, College, Medical Work and Hospital,  
with division of the field in all outlying work.

Each member of your Committee should possess a good map of China.  
(Sectional maps of our field can be secured in the Library) the "China  
Missionary Handbook," the "Report of the General Missionary Conference at  
Shanghai in 1889," and the "Report of the Educational Association, 1901."  
When it comes to details of information and the remarkable changes of  
the past few years, one hardly knows where to begin and where to end.

There is no doubt in my own mind- and I believe that if the ques-  
tion were put squarely to the Central China Mission that its reply would  
be the same- that it would be good business to transfer our Szechow  
work to the Southern Presbyterians and to reinforce existing stations  
or establish a new station to the north of Hankow rather than build up  
a large institutional work at Szechow. The Northern and Southern  
Presbyterians are friendly and have some co-operation in school work,  
but our policy and theirs, as carried out by the missions, is sufficient-  
ly at variance to make it far better there, as in all other places where  
it can be applied, that there should be a complete "division of field."

There is the greatest possible danger in our work of applying  
"rule of thumb" methods to the amount of effective force we have at a  
station and not to take into consideration the constitution and present  
status of the individual missionaries who are supposed to make up that  
force. It is not the number of men or women at a station that necess-



fully entitled it to be called "manned." Only personal knowledge of the men in relation to the work assigned, their state of mental and bodily vigor, adaptability and competency etc. will give the true measurement of missionary force, of course, the all important spiritual force manifesting itself through these mental and physical states.

I have not attempted to detail my impressions of how far our Central China stations are "manned," considering such practical analysis. On the whole they are favorable.

Most Missions assume that any work begun and carried on by the Board for ten or twenty years is just as the Board in New York wishes it to be. It has the sacredness of "old work" and is not dealt with on its merits as compared with "new work" or "new stations;" the "new" is always to be a clear addition to the "old."

I sincerely believe that it would pay for itself ten times over to select from North, Central and Southern China a Committee of three or five and let the members of the Committee travel together through the length and breadth of our Missions in China and report to the Missions and the Board its observations and conclusions.

If such intervisitation could precede the meeting of the Synod next year, the Synod, which practically may be made a missionary conference for our missionaries, would be immensely benefited. Our Missions in China are reaching such a stage of development that they ought to have clearer relations than they at present possess.

I send this report now, not to anticipate Mr. Speer's more general report, but chiefly that a purely drifting policy may not be followed with respect to Soochow, believing that now is the time to deal fairly

and agreeably with the decision of Congress, and that if it is determined  
to continue there permanently that the Taylor Hospital will be a  
exception in the laws, otherwise that it would be rather far to have it  
at all the to be admitted indefinitely to occupy that as a station.

Sincerely,

(Signed) W. Henry Hunt.



*Rev. Dr. Ellinwood. & Mr. Jeremiassen*

P. O. M.

In Hanoi Harbor, May 20, 1897.

My dear Dr. Ellinwood:-

Mrs. Spooner and I are on board the "Geolie" bound for Shanghai. We left Hong Kong at daylight this morning, and are now ~~about 100 miles out~~ sailing on about a million dollars' worth of opium for America, - at least I have been told the stuff is of that value. It has been very hot but a pleasant breeze is now springing up.

I must report to you about our visit to Hainan. I cannot report all the matters but there are some that ought to go to you at once. Those which consumed most of my time were Mr. Jeremiassen's grievances. As you know now he never accepted the settlement of the Board which ignored his complaints and separated him from the Mission as final. We made a mistake in supposing he would ever drop his contentions until each one was specifically taken up and disposed of. His memory for offences is remarkable, and though he forgets the details of them his face is not like a flint toward a detailed presentation of all his grievances to the Board. He says he wrote all this to you last year and told you that if he did not receive an answer that was satisfactory by February 1st, he would go home and present the matter himself. I believe the Board action was taken December 7th, and that you said in one of your letters that Miss Garrett's sickness had caused delay in getting it off to Hainan. Mr. J. says he received it only a few weeks ago, and that as he had said he would ~~possibly~~ go home, now he intends to go.

1. Decline to entertain - dismiss his complaints

2. Agree to the Bd. that in all the circumstances it seems wise to make a slightly more generous provision than yet made.

So the effect that

a. His salary be paid up to Dec.  
31. the date he resigns to the Bd.  
action discharging him.

b. Working exp. have & [return in cash  
the same value as per]

c. Six mo. or one year bonus allowed.

On the condition

a. That he turn over all cash to Bd.

b. That he do not continue in touch  
beyond the year provided for in  
h. above. raising funds for  
another mission

c. That in case he returns to Britain  
to other financial division  
get to stand with our mission  
& does not encroach on the  
upper  $\frac{2}{3}$  get to stand

North do not spend  
outside of his pocket  
is raising funds for  
another mission



He told me also that if the Board would not deal satisfactorily with his complaints he would appeal to the General Assembly, and then if he was still unsatisfied to the Church at large, and found an independent mission. I tried to show him the folly of all this, the pettiness of his grievances, the real grounds the members of the Mission had for grievance against him, a most trying list of which could be presented, the certainty of his failure, the harm he would do to the work in Hainan, that he would be acting as an enemy of Hainan and not as a friend, etc., etc., but he has a sense of principle which lifts him out of the reach of all such considerations. Our conferences have been most kindly. His spirit is very good, though very one-sided, and he is a devoted, earnest and conscientious man, but he forgets his own faults, of which he is conscious in his indignation at what he regards as the faults of others. I like him and admire his good qualities, but he is pugnacious, impracticable and self-willed. The trouble is that he will acknowledge all his failings, but he forgets at once his acknowledgement and the Christian and charitable consequences of it when he sees something with which he disagrees in others. In his personal relations in ordinary matters he is self-sacrificing and genial, but the moment business emerges or anything which could be imagined to involve a principle, as he says "friends are foes and foes are friends", and he lays around him like an Irishman at Boneybrook, and if he comes out behind he has another grievance on his list. Whether his nationality or experience as a pirate fighter in the customs or what else is to blame, the simple

truth is that he has never learned to work in disciplined relations with others. He has even been able to find grievances even when others agreed with him. Mr. Gilman has often done so and been denounced as "weak" and "a pease at any price man" in consequence. Mr. J. never has been able and I doubt whether he ever will be able to work in harmonious relations with others whether they agree with him or not. His zeal, his spirit at times, his conscientiousness are so fine that I almost disbelieve my own statement, but the past and the real balance of characteristics in the man raise the doubt in my mind.

When I found he could not be induced to lay aside his grievances and to start afresh, I did two things. First, I formally notified him that I disapproved of his going to America on such an errand, that the reasons for it were wholly inadequate and that I should write to the Board that he was going against my protest. To this he replied, and his reply had force, that he had never had a furlough, having spent only three months in furlough. He has been in China 28 years, in Formosa 18 of the 28 and in Hainan since 1881. In 1891 alone was he at home and then, he says, at the Board's request. He added that he intended to go at his own expense, and that he felt he needed the rest on ground of health. I think this is probably true and his wife needs it even more. But I told him this condition of health had not arisen suddenly and he should have corresponded with the Board about it. Still I could not criticize him on this score. Then secondly, I tried to get at his precise grievances in the hope of adjusting some on the spot, of reducing



the number as far as possible, and of getting the others into such shape for you that when Mr. J. appears in New York you can have both sides.

He gave me on request a succinct statement of his proceedings. Two he withdrew and others disappeared, but the list as it was at the end of all modifications was as follows.

1. Board's failure to keep its agreement of 1891.
2. Board's policy regarding the seized Kling property.
3. The Schenck property at Holmby - its purchase and the manner thereof.
4. "Secreting correspondence and lying."
5. "Falsified plans presented to the Board."
6. "Study of the language."
7. Yearly report of 1893.
8. "Board's policy to save themselves from responsibility."
9. "Refusal of missionaries to go where duty calls them."
10. "Breaking up meetings whilst discussing important subjects on the plea of its being time for recreation."
11. "Board's policy in the distribution of funds."
12. "Failure of the Board in the appointment of missionaries."
13. "Dr. McDaniel's Mission in regard to city homes."

The list is long enough. I have omitted the matters referred to here. I shall omit also hereafter all things notified to Mr. J's satisfaction or withdrawn by him. Do not forget these adjustments but I

present it on him that such adjustments were not made and not to be  
presented in my report. I present also for full consideration. Accordingly  
I think Mr. J. should not be allowed to introduce any matter which he  
has not gone over and over and over and over and over and over and over  
here.

Mr. J. stated that all the trouble was for the most  
or part to be traced to the weak and unsupportable policy of Mr. Gilman in  
the first and the Board in the second instance. Of these grievances  
Mr. J. agreed to consider 1, 2, 3, 4, 11 and 12 as lying against the  
Board alone and not involving the Mission or its members. I shall speak  
briefly of each of these.

1. He alleges that in 1881 the Board agreed to send to all  
the missions a letter stating that non American members of the Board's  
missions were to be regarded as having the same rights of appeal and  
representation on the Board's behalf before American consuls that be-  
longed to American members. He agrees that the Board sent such a  
letter regarding him to the Canton Mission, but did not send it to the  
other missions. He was contending for a principle. The Board grant-  
ed him a special privilege. He demands a performance of the Board's  
agreement. You will know what that agreement was and whether it has  
been carried out. I told him the Board was willing to do anything  
that would encourage our appeals to consuls. There was no need of any ap-  
peal and more peace and head work. As you know though Mr. J. is  
a fighter in these matters. He tried Mr. Seymour beyond endurance un-  
til he would have nothing more to do with him, and even wrote once to



the Mission openly rebuking Mr. J's "plan of operations." One of the Taotais called him "a violent and unreasonable being." We are in favor of the gun boat, throttle policy in dealing with the Chinese officials. This may be the best policy. Sir Harry Parkes accomplished a great deal by it - more than any one else has ever accomplished. Also he made himself the most feared and hated man in China. I fear missions could never afford to pay the price which those must pay who will consistently maintain this undoubtedly fruitful policy.

3. The seized Kiung Chow property. What Mr. J. wants here is that the Board should prosecute the United States Government in the Supreme Court, to compel it to get back from the Chinese officials the goods for this property. It is a long, long story which Mr. McClintock tells me he has written about from his point of view. My own judgment confirms that taken by the Board which instructs the Mission to take back the money and let the goods and the property go. We do not want that property now. We have peace now; we do not wish to stir up strife with the Kiung Chow officials. Mr. J. has bought property at Kiung Chow himself and got the goods stamped in the name of the "Danish Presbyterian Mission." That secures all we wish in the way of a recognition of the right of foreigners to inhabit Kiung Chow, and it is not improbable that in stamping Mr. J's goods the Taotai felt that the Mission was regarding itself as compensated in a measure for the seizure of the other property. There are other considerations. The fact that we should take back the money constitutes ground for some discussion of

opinion. I think we ought to get all we reasonably can, but I don't think we should allow ourselves to be taken in by the tactics of the officials of the American Consul in Canton. If we can get all we want on the property plus an affirmation on the part of the local officials of our treaty rights, and their readiness to co-operate with us in securing them, and an evidence of this in the stamping of our deeds, we can well afford to let this long contention cease. If, however, in his conference with you Mr. J. presses for more, it may be well to remember that he is responsible in a real sense for all this trouble. We could have easily secured deeds reading "eternal lease", the British Consul at Hankow was ready to get these and the officials were ready to give them. Mr. J. insisted on the word "sale" and that began the troubles. Then again we might easily have occupied the land as we did do for a while, and so have accustomed the people to our possession. No seizure would have taken place with us on the land. But this was not Mr. J.'s policy. He knew the very day the Taichang was intended to seize the property and he stayed away of purpose and let him seize it "so that he might put his foot into it and we might have a splendid case." We have not pursued this policy in Kowloon where we quietly built though we have no stamped deeds. No one would dispossess now. I am afraid it is true that Mr. J. manufactured the occasion of this long quarrel in the best of conscience. I would not question his conscientiousness at all. It is time now to let it all drop.

4. The new railway project. Mr. J. insists that the Government



should confirm the nature of its purchase, should recognize the exorbitant expensiveness of it and should acknowledge its wisdom. As you know I voted against the approval of this purchase always and, therefore I have less hesitancy now in saying that I hope the Board will grant none of Mr. J's demands regarding it. He declares that he was not sufficiently consulted beforehand and that the purchase was hastily made. Possibly more conferences should have been held with Mr. Jermiasen, but he admits that he was known to be wholly opposed to the purchase, and that he never would have sanctioned it: and so little could have been gained by conference, while on the other hand no action was taken until he had been consulted. The question of their purchase hung fire for months and was considered and reconsidered ~~for~~ ~~for~~ in New York. There was no haste then, whatever the readiness of the Mission for speedy action. He demands that the Board should *recognize* the extravagance of the ~~purchase~~ purchase. The land contained about three acres, I believe, and cost \$4,500 silver or with the cost of filling \$5,500 silver. Mr. J's new property near Kiang Chow cost I was told \$150 and is about one eighth of the size of the Heihow property. Location considered our property was not much more expensive. Taking the cost of building at the two places into consideration the Heihow property has all the advantages. Material can be brought by boat and landed at its gate. Stone costs one fifth of what it would in Kiang Chow and indeed the cost of three or four miles carriage would need to be added to the cost of all materials at Kiang Chow. Mr. Schomburg made a profit on his land undoubtedly, but we were not floored. As to the wisdom of until

ing at Hoikow and giving up Kiang Chou I am frank to say that my observation and inquiries while not in the least qualifying my opposition to association with and proximity to foreign settlements, do not allow me to support Mr. J. in this instance. Leaving the foreign element out of view for a moment, this is what is to be said in behalf of our establishment at Hoikow. It is a better field for work than Kiang Chou since the plague devastated the latter two years ago it has been dead. Its streets are abandoned. The air of death is over all. The streets of Hoikow on the other hand are crowded. The city, twice the size of Kiang Chou, is full of life while constant streams pour to and from many near by villages. The people are more accessible at Hoikow and of a better class. At Kiang Chou all the officials, the soldiers and the yamen runners there, and the small market keepers with old temple keepers and bad women make up the bulk of the population. The language of the officials is Mandarin and they and their retainers are practically inaccessible. The evil women are drawn to Kiang Chou by this class and by the students. As you know the examinations are held here, attended each year by from 5,000 to 25,000 students, according to the character of the examination local, district or insular. These men come for a period varying from a fortnight to two months. They leave their wives and live in the city. The students sleep everywhere but most of them in the ancestral halls of which there are many here. These men it is desirable to reach but it can be done readily by the missionaries coming here for the time of the examination. Hoikow is the better centre. All roads by land and sea lead thither and



the trade of the city draws through there. It is more healthful. Mr. J. declares that the new property is unhealthy. It has fish ponds on one side of it, but I had a very wrong notion of the condition of it. There are mud flats in front but high tide covers these and they are not unhealthy or unattractive, while our land itself is not a bog at all and needs much less filling than I had supposed. Back of it the land is dry and beautiful, and the fish ponds have both fish and growing vegetation in them, so that no noxious gases come from there. A constant and delightful south breeze blows over our property in this trying season, so that the new house is more pleasant and cool than any of the Canton houses. The weight of opinion is against Mr. J. Building at Hoihow is far cheaper than building at Kiung Chow would be.

Our work in northern Hainan must be an itinerating work. As a point of departure for such work whether on the island or on the peninsula Hoihow is better than Kiung Chow. As a point for occupation as a mission station it has all the advantages in its favor, save that it is the open port and so the residence of the foreign community. This community is not large enough nor are its disadvantages great enough to support Mr. J. in his position. I wish it were not there, but being there I do not believe it ought to hamper us more than we must inevitably be hampered by the fact that we ourselves are foreigners too. Besides the foreign community is decreasing. The four or five foreign firms of a few years ago have dwindled to one or two. Trade is increasing but in Chinese hands. Whether we shall ever wish to place a school

on our Hainan property remains to be seen, but knowing what I know now, I should reverse my vote against buying the Hainan land. I would not support Mr. J. in any of his demands on this matter.

It is unnecessary for me to discuss 8, 11, 12. Mr. J. can lay them before you. It was understood between us that these were points merely of advice to the Board. Mr. J. must not introduce in connection with them personal criticisms on the missionaries or personal grievances. He did not introduce such out here. To do so now would be bad faith.

Grievances 6, 7, 9, 10 wholly and 4 in part Mr. J. considers grievances against the mission as a whole, while 5, 13 and 4 in part are grievances rather against individuals. I tried to get all the individual grievances adjusted by securing apologetic statements where these were due, if there should be such cases, and in others to secure some mutual concessions which would bring peace. I have presented only the residue. Before he would be satisfied regarding these Mr. J. said he demanded and must have the following:

1. Regarding grievance no. 6 which refers to a time when Mr. Street was in Hainan alone with workers (native) who were using Hakka and doing work in Hakka among Hakkas who constitute most of the membership in Hainan, and took up Hakka himself. The Mission did not forbid it and as a matter of fact Street afterward returned to Hainan as the Mission knew he would. Mr. J. severely censures the mission but says he will be satisfied if the mission will pass a rule establishing Hainan-



Mission. Mr. J. alleges that, Mr. McLintock as Secretary of the Mission received from Mr. Seymour correspondence which concerned the mission and withhold that correspondence from him as a member of the mission, and denied its receipt. He demands an expression of regret from Mr. McLintock for this and a statement from the mission disapproving of Mr. McLintock's conduct. I presented this to Mr. McLintock and when he presented a conflicting statement I asked him to give it to me in form for the Board. This he did as follows: "I received a letter from Mr. Seymour marked on the outside of the envelope 'personal,' and addressed (at) me not as Secretary of the Mission, but both inside and outside purely as a friend. It fell into Mr. J's hands who claimed that it should be mission property. I denied the fact of its being mission property. Although it contained some facts that might have concerned the Mission it was intended by the writer for me alone. As to the second point I affirm that I did not deny having received the letter though I denied that the letter was mission property and refused to turn it over to the mission."

You will observe that in connection with each of these grievances Mr. J. demands some form of apologetic statement from the mission. Accordingly after talking the points over with members of the mission I wrote a letter to the mission requesting it to consider these points and to give Mr. J. the statements that he said would settle these matters finally, if it could do so; if not, then to make such full representation as the Board should have for the consideration of Mr. J's ap-

peals. The Mission's answer will come to you in time.

Mr. J's demands in connection with grievances 5 and 13 concerning Mr. Melrose and Dr. McCandlish. Mr. J. alleges that in 1898 it was proposed to build a hospital on the King Chow property which has been seized and plans <sup>were</sup> agreed upon in mission meeting. Those plans he declares Mr. Melrose modified and yet sent the plans as modified to the Board as the very plans adopted at the meeting. Mr. J. demands an apology for this. I have written to Mr. Melrose about it and will send you his reply. As to 13 Mr. J. says that before Dr. Vanderburgh came out he and Dr. McCandlish discussed the question of house provision for Dr. V. when he should come. Mr. J. says he agreed to leave the house in which he was living at King Chow for Dr. V. and to go to Haden, but that after he had gone and before Dr. V. came Dr. McCandlish himself moved in and took possession. Mr. J. demands an apology from Dr. McCandlish. The enclosed letter from Dr. McCandlish shows that to this as to most of these contentions of Mr. J's there are two sides and that some of his grievances are not real.

I think I have covered all the points Mr. J. intends to present. He promised to confine himself to these. With what I have written, Dr. McCandlish' letter and the letters of the mission and Mr. Melrose you will be able to deal with all of Mr. J's points. I have tried to get into shape for your decision without further toil or annoyance. I am afraid that I have written almost as much as Mr. J. in my effort to be of help to you.



After all these more or less trying points have been stated the question will remain as to Mr. J's future relations. The mission is larger and better than it used to be, and is better able to deal with Mr. J. Norton is a fine addition and with Mrs. Norton is getting the language remarkably. It might be possible for the mission and Mr. J. to work together, but if he would work in independent lines and yet connected with the Board it would be the best arrangement. It would make some supervision of him by the Board more necessary as he is disposed to take up translating work for which he is ill-adapted and to slight for it the itinerating work for which he is well qualified.

Many other Hainan matters I can reserve to discuss with you. Street's withdrawal will be a real loss. He was flighty and unsubstantial in some ways but a real spiritual power, and with a strong sensible wife - if he has won one, - I do not know - could do a very great work in Hainan.

For the coming year Norton will be at work on the language. Gilman and McClintock will be free for itinerating. They feel a little sore at your pressure against "huddling on the sea coast" but they are deeply attached to you and the pressure has done them good. The new buildings are thoroughly creditable to them. They are loose now, the field is open. It is to be hoped they will do thorough, comprehensive work during the year.

Mr. J. was intending to take this steamer, the "Caellie" home but he is not on board I think. Mrs. J. he was planning to leave at Norton for some matter?



canton for some medical treatment, and he had not fully decided whether she should follow him. It occurs to me to add one point. I have refrained from criticisms on him or his actions save in connection with his specific grievances. But I would suggest the wonder I have felt at his course in using the name "The Danish Presbyterian Mission." In that name he got the deeds stamped for his Kiung Choy property and in that name he holds some property adjacent to our Nofoa land. There is no such mission. To take title in its name is a deception. I cannot see how he justifies it. But I view it in its bearings on his assurance that he may found a new mission. This would be its name, and these I suppose would be its properties. Yet he is and has been a missionary of the Board and supported by it. I wonder he sees so sharply the questionable practices of others and does not observe this. It should be observed also that we have no deeds or papers of any kind for the land at Nofoa on which our residences are built and on which we propose to erect a hospital. Whatever titles there are to that land Mr. J. has in his own private possession. He has been trying to get stamped deeds for it for the mission and was endeavoring to clear it off before leaving. His honesty is infinitely above suspicion. I trust him through and through but I mention these matters to show how open Mr. J's course is to the same class of criticism he levels so mercilessly against the mission and its members.

The houses in which the Newtons, the Gilmans, Misses Montgomery and Schaeffer are living are the least comfortable missionary resid-



*The rain, and the hot weather the Hainanese houses,*  
ones, is not much better. But they can get along for the present; but we  
must put up some more houses at Hoihow or Kiang Chow. If any wreckage  
of health comes in Hoihow or Kiang Chow the houses in which the mission-  
aries are living will be to blame for some of it.

Miss Schoffer has written to you about McClintock. Much  
could be added to her statement. But there are considerations and I  
think it would be well to wait a little. McClintock is the ablest man  
of them all in many ways, and the itinerating work may bring out some  
qualities which building and treasury work have not nourished.

The grace of God is at work in the Hainan Mission. There  
has been great need of such a work, and the need is great still. A  
gentle pressure toward love and unity will help them. They have had ex-  
harrassing personal equations to reckon with but they are getting ad-  
justed, and with their faces turned away from property and gun boats and  
officials and squabbles and toward work and love and prayer and souls,  
a new day will come.

With warm love to all,

Very affectionately yours,

(Signed) Robert E. Speer.

P. S. Mrs. Speer has read this letter and she thinks I do  
not do justice to the mission's side of these contentions and of the  
general disagreement with Mr. Jeroniasen. And indeed if I wished I  
could write you a spicy letter of Mr. J's cantankerousness his personal

criticism of others for faults which are not less evident in himself and in his country, but I am not sure that I ought to do so. Only if there were to justify it, J's representation should not be allowed to excite suspicion or cause suspicion without some opportunity for the mission or individuals concerned to reply. The main trouble is that he feels himself to be the possessor of the mission. In the necessity of such work as I believe. There are ~~many~~ responsibilities to others and to the Board in behalf of others on the mission field which have almost no parallel at home. I have seen one man at least discharging them with a tact and faithfulness that were exquisite. But Mr. J. has no such tact and his conscience is like a gigantic chestnut burr built on the plan of a New York Central freight engine running on tracks that lead everywhere.

The distance from the field will temper him when he reaches New York, but these matters which he has cherished as grievances so long and which have led to much sorrow on the field should be firmly and finally settled and the matter left alone as far as the past.



Pope St. 1897

Wm. G. P.

He, the living  
breath, but here in the  
land, with me. I see  
peace!

He esteem it a  
great privilege to have  
behold your illumined  
countenance, and hear  
your teachings. It is a  
pleasure we had not  
dared hope for, more  
grateful than a cool  
breeze in time of great

heat, or refreshing rain  
in time of drouth, a  
joy unspeakable!

The Board inviting  
you to come to our little  
place, and see with your  
own eyes what each  
church is like, is very  
different from simple  
hearing about us. & it  
is indeed a rare  
opportunity which enables  
Americans and foreigners  
to be united in one  
body, and talk together



Wm. A. Schumacher  
Karuizawa Aug 30<sup>th</sup> 1897

My dear Mr. Spurr

Your kind words are very grateful to me and call for the warmest reciprocation. I have been cherishing a hope of seeing you here again, but now fear that your plans will not allow you to repeat the visit. He send you our most fervent wishes for a blessing, and a preservation from any by the will of God back to the home land to which you must go.

I give immediate attention to the important subject matter of your letter, which came to day. Having your questions, continuously in mind, allows me to answer them by making a sort of Missionary Confession of faith, and a declaration of consequent missionary policy, - the outcome of my many long years of experience and as I view the whole subject, in its entirety, today. By so doing I can avoid being misunderstood, and may maintain continuity and due relation in what I say. I do not say that we have already attained in our mission - the too, infinite ways and methods, that have not been helpful. But I follow after, and even I starting out anew in the missionary movement, I would not waver, and persistently, and at all hazards work along the lines I am about to indicate. You observe



that I am not, refusing to become a teacher to You, and am not assuming that what I may offer will command Your assent - but I am an orphan for views and opinions or I have them, and so I lay them, such as they are, before You, for approval modification or rejection as You may deem fit.

I The art of evangelizing on a national scale has been a lost art - He has been learning - He has had a century of experience - He has to undo very much - The science of mission is the greatest of all the sciences - It is itself the culmination, and involves the application of all the moral and intellectual, the historical and theological attainments of all the ages.

II He has switched off onto a great many side tracks. He has become secular educators of the miscellaneous Christian world. He has got things all out of proportion. He has exalted subordinate issues and allowed principal issues to become subordinate. He has splintered up mission effort along the adjunct lines. He has turned out of the way one who has gone into mines mining (such - for example as kindergartens which I mention because it is the latest). He has become critics - and as I honestly think have come to learning too much as mere auxiliary agencies on the hospital and the press to do the work which ought to be done by the living voice and the living man - I must refuse



mouth - eye upon eye hand upon hand after the manner  
of Elshu.

III He has adopted vicious principles, and vicious  
practices. He has bribe Children to come to School. He  
has given them food and clothing, and cakes, and candy,  
and has not only seduced the Children themselves but  
almost invariably ignored the parents, and hindered them  
from helping themselves. He has made a most unwise  
use of foreign money - so very unwise that the proper word  
for it is foolish - downright blind foolishness.

IV He has not perceived, and acted upon and  
insisted upon our true relation to the native converts,  
Especially in Lohian. Has this been the case? He has allowed  
them to crowd us back out of our true place. He has not  
maintained our right and our dignity and our authority  
in the faith or purchasing the gospel which we have  
received from the Lord Jesus. Not that we would have  
dominion over any man's faith but we will let no man  
despise. Besides we do have an authority to refuse  
obedience exhibit which, in a few places, notably here  
in Lohian is set at naught by natives. - And - in a few  
cases - perhaps - that authority is not sufficiently upheld  
by the Board. In my judgment - Our Board should  
positively and peremptorily let the natives know that in the  
disbursing of money or the agency the home Church,



they will not for a moment give place to the proposed  
superstitions of the missionaries by ambitious natives.

V In engaging in Russian work the proclamation  
of the gospel to every creature - the gathering of believers into  
churches, assemblies - the delivery to them of the decalogue &  
Keph, and then as they progressed the ordaining of  
elders over them, to be supported by themselves; and then the  
commending of them to God and the power of his grace  
which is able to build them up - with a view to my  
passing on to do the same for other places - this  
should be the constant and supreme purpose of my  
missionary career.

V I would from the very first emphasize the  
scriptural distinction - so often lost sight of - between  
"Evangelists" - and "Pastors and Teachers". I myself am  
an evangelist - I am not a pastor even though I do  
much pastoral work, in order to show them how to do it,  
- I am an evangelist - a herald of the gospel, - and a  
planter of churches - an edifier of churches - a helper of  
churches - till they reach the measure of the stature of the  
fullness of Christ. And the men who enter my  
service are to be evangelists like myself. I will  
support and direct evangelists - but I will not support  
pastors for them. After the manner of a Home  
Russian Lord I might grant them some aid



for a time, in getting <sup>5</sup> started - that is I might and  
could make a small grant, for a time to help them;  
but this porter must be called by themselves; they  
must make their own bargain with him, and be  
themselves responsible for all deficiencies. In old  
missionary days - the rule was for the Mission to  
support the porter, and ask the Church to help  
the mission by their contributions. That is putting  
the Cart before the horse, I would reverse it; - have  
the mission pay how much, and for how long; they  
would help the Church - and the vote & help should  
be taken from year to year each year by itself.

VI In School work I should act on the  
same principle (1) I do not believe in the  
superlative value of Mission Schools as a means of  
evangelization as is claimed for them, by their  
special advocates; I believe in Schools but not to  
do the work of the preacher. To be sure some evangelization  
is done but it is excessively costly and has great drawbacks  
(2) Nor do I believe in the doctrine that when persons  
become Christians we are bound to educate their  
children for them, that is to board them and clothe them  
and house them as well as instruct them. That I do  
believe in this regard I will state in a moment but (3)  
especially I do not believe in giving an education to



the Children of the Miscellaneous Native Community  
at Mississippi in the hope that they may some  
of them converted in the process. Thousands  
thousands of dollars of Mississippi money has been  
and will continue to be squandered on people who  
will eat of our bread and then lift up their heel against  
us. Many a hard earned dollar is lying around  
giving a College education to some Native boy which  
dollar was given to evangelize the Native by free  
people who cannot get an academic education for  
their own boys at home. Can this be denied?

But now what I do believe in as regards  
School work includes such features as these,

(1) I believe that the Christian Church members  
should not be allowed to grow up in ignorance, but  
parents should be impressed with the indispensable  
necessity of taking the education of their children in their  
own hands. I could give them no rest, day nor  
night, till they start their own schools. (2) As they  
have not suitable teachers of their own, therefore I consider  
it a legitimate part of mission work to maintain normal  
schools, and I would grant a monetary aid to bright  
and promising Christian boys who were in training for  
normal school service or teachers. (3) When the  
Church member can be induced to start village schools



of their own and lack a little help, I would make  
them a small grant-in-aid, never to exceed a small  
sum (4) of course I should maintain schools for  
theological education, and need allow students who are  
not able to support themselves their rice - but we never  
give them their clothes.

VII In evangelistic work I would do as follows  
(1) I would <sup>go on</sup> send my evangelists out to towns and villages  
to preach - time and again - in the same place - and the  
same subject matter Jesus and the Resurrection (2) Then  
two or three or more persons become interested in the  
same village I would bring them together, and teach them  
to assemble every Sunday in one of their own dwellings  
for the purpose of prayer and praise and study of the word  
of God (3) I would keep my evangelist looking after  
them from time to time acting the part of a nurse  
and a father, to bring them along; but would not let  
them conclude that he is to be their pastor, for he is  
not. (4) I would teach them, little by little, how  
to feed themselves - to do their own work of exhortation and  
edification, and I would burn it into them that there  
is such a thing as spiritual gifts, and would teach  
them how to conduct their own services according to the models  
in I Cor XII and XIV (5) I would expect them  
to grow, and in coming time, be able to call a pastor.



If they chose to call any of my evangelists - I would cheerfully hand him over to them they making the agreement with him once becoming responsible for his salary. This plan of Self-Maintenance is the only way in which the Gospel can continuously expand without a corresponding demand for American money - which is ruinous. (C)  
I would keep my Training School always open for any of the converts of the mission who craved any ability to learn to teach and expand the word of God, and who would promise when he got through to go back home and use his 'acquirements' for the benefit of the others.

VIII As to my ecclesiastical relation to the new converts and the embryo Churches I should impress upon them that I have a special errand to them, and when my errand is accomplished I leave them to administer their own affairs while I proceed to repeat my work in another place. This I do from the Congregational point of view. I should do about the same thing from a Presbyterian point of view, only I would have to be a little longer in the process and perhaps a little more thorough. As soon as I could I would have them form their own Presbyteries and learn to conduct their own affairs. I cannot not, however, be out of sight or hearing for they will boggle and stumble for some time at



just: then they were doing well I would not say  
any thing but to commend him for this success. I  
came back myself in the back ground as much as possible  
and put them to the front. But when they blundered or  
were going amiss. I had step right in and of course  
of my missionary - that is a sort of Sub-apostolic Commission  
and in the name of the Lord Jesus I would use my authority  
(to the area for ecclesiastical) to set them right. The New  
Version has it. "Though I should play somewhat abundantly  
concerning my authority which the Lord gave for  
building you up, and not for casting you down. You  
see I come again to emphasize. that a  
missionary is a man of authority - not of ecclesiastical  
authority - so much - though at the outset he has that  
- as of Spiritual Authority - the authority to tell  
them in the name of the Lord Jesus and according  
to the word of God what they ought to do. He should  
stand up and declare himself with vehemence if  
there be when they go wrong.

This is an unconscionably long letter I  
have no right to inflict it upon you. I am afraid that  
I will literally make you "Sore with a letter". Yet  
I hope you will look it all over and I will all  
out. Mission methods are bound to buckle like  
like flax before us either in our nineteenth Century  
world

Yours ever William Ashmun

of the things in our hearts.

Then we, the members of these churches, think of the long time we have been receiving benefits from the Mission, being caused for as a merciful mother cause for her beloved child, with united heart and voice we give expression to our deep gratitude!

Where, not long since,



your letter was received,  
saying that now you  
wish us to organize  
our own churches, we  
truly very much desire  
to obey you, but alas,  
have not yet the  
strength. But that  
we are unwilling, -  
some places are already  
trying to support their  
own pastors entirely; all  
are contributing according  
to their ability, and  
hereafter we hope that

great advance will be made, until we reach the self-supporting basis, in accordance with your desires.

When you return to your own native land, remember our Chinese church, and pray fervently for us, that officials and people all may forsake the false, accept the true, and become the Saviour's holy people, thus



Fulfilling the prayer,  
"May Thy kingdom come."

We now take  
the opportunity to make  
an appeal to you in  
regard to one matter,  
not knowing whether  
it is permissible or not:-

In Kii-yao, a  
district with a population  
of between 2 and 3  
millions, situated  
midway between Ningpo  
and Hangchow, we  
very much desire to

have a hospital  
located, for the follow-  
ing reasons:-

First:- That the number  
of the seven churches  
may be benefitted in  
body as well as soul.

Secondly:- That the  
heathen who receive  
healing of the body,  
may also receive  
healing of their souls.

Thirdly:- There is nothing  
so helpful in suading



the Gospel as hospitals.  
In Ningpo there is a  
hospital, and from it  
the Gospel has been  
carried to Taichow Fu;  
from the Hangchow  
hospital the Gospel  
has spread to Ts. kyi,  
and all up the river  
to many other cities;  
these are my self-evi-  
dent proofs.

The Presbyterian  
Mission alone has  
no hospital. This is

greatly to be regretted,  
and so we come to  
desire, that a hospital  
may be opened in  
our Indian city, and  
a physician sent,  
that Christians and  
heathen all may be  
benefitted.

With our heart and  
mind we make this  
appeal, and hope that  
you will yield to our  
wishes, and restore



a gracious approval:

'The stand with  
uplifted heads, looking  
and waiting for your  
reply.

Accept me many  
thanks! All the 'Buthens  
send greetings.

We know not how we  
should approach you,  
but if we have erred,  
pray, grant us your  
pardon.

(The character of this evidence is all direct, and not hearsay  
except when spoken of as rumors, report, or suspicion)  
A. Robert Colburn.

1. The foreign opinion of Dr. C's character. Members of the M.E. Mission also of the I.M.E. Mission have frequently asked us, why, knowing Dr. C's character and influence, ~~and~~ the way in which he is regarded in other missions, and the joking in Customs & business circles in Peking over the idea of his being a missionary, the Presbyterian Mission continues him in commission. Personally I have more than once been told by outsiders not to place any confidence in Dr. C's representations with reference to anything important.

2. The Chinese opinion of Dr. C's character. More than once have I heard natives <sup>either</sup> urging the propriety of doing a questionable thing because Dr. C. was accustomed to do it, or shrugging their shoulders over the difference in life & views ~~between~~ Dr. C. & other missionaries. Can mention specific instances.

Many of our natives are unwilling to go to the An Jing Men dispensary unless they are given a personal letter from a foreigner, as they say Dr. C. otherwise treats them ~~like dogs~~ very discourteously.

He frequently expresses not only a lack of confidence in, but a contempt for, the Chinese.



### 3. Dr. C's views on missions and missionaries.

More than once have I personally heard Dr. C., both in public meeting and in smaller gathering say that all missions except Medical Missions are a failure and that the Medical Missions are successful only in the help given to the bodies of men. He has declared himself out of sympathy with the other departments of work in our own mission. He moreover frequently makes disparaging remarks with reference to missionaries individually & in general, and I have heard him say that he hopes his sons will never enter the Ministry.

4. Dr. C's relation to the Mission & its members. As stated in the letter from the Station to the Board, Dr. C. considers himself as a "professional man", on a more independent footing than other missionaries. He is very impatient of any attempt to restrain his actions and decisions, and if crossed uses very disagreeable language, both in



speaking and in writing. He has said <sup>in meeting</sup> ~~in meeting~~ to one member of the station who expressed an opinion with reference to a certain matter: "I don't care a cent for your opinion, all I care for is your vote." He has more than once said that he would have nothing to do with certain actions ~~of~~ of the station, and when his assignment to Pao tung fu was proposed, he said that he would resign if sent to Pao fu.

5. Dr. C's attitude as a Christian Character.

A. In addition to statements above made, it should be said that, while, at times, Dr. C. speaks and prays very well in prayer meeting, he has yet been heard to speak as follows: "There's no hurry, they are only having devotional exercises, and I'd rather miss those than not; sermons don't stick much in my memory, in the press of more important matters." "I haven't time to minister to the souls of men; their bodies are all I can attend to."

B. Dr. C. has himself said that he uses wine in his own family, as a beverage, and has, in public, spoken contemptuously of those who advocate total abstinence principles. He



drinks wine at native & foreign feasts, and at times beyond "moderation". Dr. Curtis of the M.E. Mission told me that Dr. Coltrane told him when sick two years ago, that his sickness was largely the result of over eating & drinking at certain feasts he had attended; "They had too many different kinds of wine", he said. "I drank too much that time, but don't mean to do it again", which promise, added Dr. Curtis, "from all accounts he has not kept." <sup>My wife personally heard Dr. Coltrane make the same statement.</sup>

C. Veracity. Most of the <sup>statements</sup> ~~questions~~ as to Dr. C's <sup>lack of</sup> veracity are mere rumors, but one coming from the same source as the above, is to the effect that Dr. Coltrane told the M.E. Mission that the Presb. Mission had directed him to give up his lectures in the M.E. College, & to accept an invitation from the ~~Jung~~ Jung Men Kuan to lecture there for pay. The ~~fact~~ <sup>fact</sup> was that Dr. C. simply announced to the Presb. <sup>station</sup> Mission that he had accepted such an appointment, asking for no permission, & making no reference to giving up the M.E. lectures.



Dr. Honesty. Dr. C. is, to say the least, not careful to guard his reputation in this direction.

He may have in view some future action which will set him right; but his action in claiming (unaffected by the cut) the appropriation of \$150 for a trip to Japan, & using the same for expenses & for building a private cottage at Pri Tai He (which we hear, he sold at a profit of \$400 or \$500 taels) is certainly peculiar.

It also seems very strange that a man living in a rather more expensive style than most of us, can yet send home to America the larger part of his salary. If he had other revenue at home, he would apply it or invest it at home, and ~~not~~ use his salary on the field. Of course we do not know all the facts, but cannot avoid suspicious.

Dr. C. is also reported to be in the habit of ~~treating~~ many foreigners (including Customs men with filthy diseases) & others, & when asked ~~what~~ what is the charge, is said to reply "Don't give me money, for I must turn that in to the Mission. Keep me in smoke for a time, or supply my gun, or give me something for my table."

Although Dr. C. told the station that he was to receive \$400 for lectures at Tung Wan Kuan, he has



I understand, turned over to the Treasurer only  
\$172(?).

E. He has told certain missionaries that  
he has written & found a publisher for a book  
on "The Faults of Missionaries" or "Missionaries  
with the Paint off". How much joke & how  
much truth there may be in this statement  
I do not know.

~~While recognizing~~

C. Dr. C's Medical Etiquette.

Dr. C. frequently talks most disparagingly  
of other physicians, & talks too freely <sup>Every-</sup>  
where of the details of his cases, <sup>After he had besought</sup>  
+ help <sup>Every doctor in Peking</sup>  
when all <sup>to consult over him</sup>  
years ago, he said in public that the only  
good doctor in the city is Dr. Dushel & all the rest were <sup>My wife feared</sup>  
quacks. <sup>this statement.</sup>  
Therefore, while recognizing Dr. C's abil-  
ity as a physician, his kindly manner  
& dealing at times, & the mutual affection  
between himself & his family, I cannot but  
feel that Dr. C's influence is far more harm-  
ful than helpful in Peking Mission work.  
I believe that I can say with clear conscience  
that I hold no personal grudge against Dr.  
Coltman whatever.

C. H. Fenn.



## Successive Steps in the Development of Co-operation between the Missions and the Church of Christ in Japan.

I. In the year 1883, or 1884, the three Missions, at that time constituting the Council of Missions, viz. The Presbyterian, Dutch Reformed and Scotch U. P. - decided to call in the Japanese ministers & helpers under their care for Conference concerning matters relating to Evangelistic work. For a time the Japanese brethren <sup>accordingly</sup> met with the Missions and were consulted on various questions relating to the work in which they were engaged. But this plan soon came to nothing because the Japanese felt that having no responsibility in the general administration of the work it was hardly worth while for them to be present at the meetings of the Missions, and because a more definite plan of cooperation began to be talked of.

II. The <sup>first</sup> Dendo Kyoku - or Mission Board - was organized, I think, 1886. The Board consisted of a certain number of Japanese members elected by the Synod and an equal number of missionaries <sup>also</sup> ~~appointed~~ <sup>elected by the Synod</sup> by the Missions. The Missions agreed to pay three yen for every one yen contributed by the Japanese. The duties & powers of the Board



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were confined practically to the collection and <sup>apportionment</sup> ~~disbursement~~ of funds, <sup>among the presbyteries.</sup> The administration of the work lay with Presbyterial Committees. These Committees were constituted precisely like the Board itself, that is to say, <sup>each Committee</sup> ~~they~~ consisted of a certain number of Japanese elected by the Presbytery and equal number of foreigners <sup>also elected by</sup> the Mission. The Committees selected places, appointed workers, determined the amount of salaries, rents &c, and arranged all the details of the work. The powers of the Committees were limited only by the amount of the annual appropriations, which amount was determined by the Board. Of this plan it must be said 1. That it tended toward a unification of the Church as a whole. 2. That it set the Church to work as never before and showed that it was capable of accomplishing something. 3. That it did good work as good as the Missions ever did; it worked well and with little or no friction. Indeed, the plan was so satisfactory that the Missions in Tokyo & the immediate vicinity soon turned over the whole of their Evangelistic work to the Presbyterial Committees on the ground. This plan continued in operation for about



eight years. It failed at last, first, because it lacked motive power; it had no grasp on the Churches and consequently could not arouse and maintain a live interest in the work; second, for want of administrative authority. As already said the sole power of administration lay in the Presbyterial Committees, and not in the Central Board. It was the old question, familiar to us Americans, of whether there should be a Home Mission Board with power largely centralized in itself, or whether the administration of the Church's work should be left to Committees scattered here & there all over the Country. The leaders in the Church <sup>therefore</sup> began to work for a change.

- III. At a meeting of the Synod at Osaka in the fall of 1892 it was decided to elect a Board, composed of members residing in Tokyo and Yokohama, which should take entire charge of the work - dispensing with the Presbyterial Committees - The Board was accordingly elected by the Synod, two missionaries being among the number chosen - and the Missions were asked to concur in the new arrangement. This they, however, declined to do, expressing their decided preference for the old plan. The result was



and the Missions as such has ceased. The consequence is that the management of the Church and its work is a somewhat complicated affair. The several Missions are working along side each other, their work often <sup>times</sup> overlapping, and all of it connected with Churches & preaching places which are ecclesiastically under the control of, and amenable to, the presbyteries. As the Missions have the money power largely in their hands they may, & often do, begin new, or abandon old, work; employ or dismiss men without ever consulting the presbyteries - while presbyteries sometimes take action which seems to infringe upon the rights of the Missions. The boundary line between the two parties is an ill-defined and somewhat moveable affair, so that there is constant danger of trespass from both sides. Of course, this state of things is not due wholly to the fact that cooperation has ceased. It is in part a necessity so long as the Missions remain in the field. But there can be no doubt that the difficulty is greatly aggravated by the present attitude of the Missions and the Church toward each other, and that it would be greatly relieved if some plan of genuine and hearty



that the Missions prevailed and all hands worried along for nearly two years more with the old arrangement, things going from bad to worse all the time.

IV. The next meeting of Synod was in Tokyo, July 1894. At this meeting it was agreed to by all that a change must be made. The Japanese brethren insisted that there must be a central Board. while the Missions strenuously opposed the movement and advocated doing away with the Board altogether and the establishment of separate & independent Evangelistic Committees in all the presbyteries. After much discussion it became evident that no basis of cooperation could be agreed upon, so far as the matter of the Mission Board was concerned. The Synod then proceeded to elect a Board which should be in every particular independent of the Missions - The new Board was composed of ten members - one of them being a missionary. This is the Board now in existence and which is just entering upon the fourth year of its history. It now consists of twenty members, two of whom are missionaries. Since the organization of this Board all bona fide cooperation between the church



cooperation could be secured. // The plan recently proposed by the Synod is, in my judgment, a good one. Either it, or something like it, must be adopted if we are ever again to have real cooperation. But the plan is objectionable because, at present at least, it is impracticable. And it is impracticable because neither the Japanese nor the missionaries are in a mood to enter into it with heartiness and with a determination to make it succeed. The missionaries could go <sup>in</sup> to such a plan without giving up a single right that they now enjoy and without yielding an iota of the authority which they are so anxious to retain, if they only thought so, but they do not think so. In a word they do not want cooperation of a more formal or official kind than that which now exists, and this the Japanese say is no cooperation at all.

This leads me to speak more directly of the present attitude of the Missions toward the Japanese Church. It is plain that a feeling of estrangement between the two parties has grown up within the last few years. This feeling began to show itself about the time of the meeting of Synod at Osaka in 1892, when the Synod ~~itself~~ elected a Board of Missions, including two foreign members, (as related

above, which was intended <sup>to</sup> have full & direct control of the work under its care, without the help of local Committees. This was looked upon by many missionaries as an effort on the part of a few leading men in the Synod to get more power into their hands, as a stroke for independence, and it was thought to be in every way hostile to mission interests. The feeling continued to grow during the two years that elapsed prior to the next meeting of Synod in 1894, and reached high water mark when, at that meeting, the existing Board was elected on a radically independent basis. With this new movement on the part of the Church the great majority of missionaries openly declared they would have nothing to do, and as to contributing to it a dollar of mission funds, such a thing was not to be thought of. Moreover many of the missionaries set themselves to prevent the Dendo-Kyoku from securing either men or places for its work. One missionary when written <sup>to</sup> know whether his mission would object to the Dendokyoku undertaking work in a certain region said that the thing would be objected to. And the Dendokyoku was repeatedly advised to relinquish all effort in Japan proper and to devote its energies to Loohoo, or to Formosa, places where the



Missions had no work - the implication being that the Missions could take care of the main islands. In effect this was to say that the Japanese Church might employ its time & efforts in carrying on a sort of foreign Mission work, but need have no care for the evangelization of Japan itself. Something like this was, and continues to be, the attitude of <sup>many</sup> most missionaries toward the work of the Church. It is an attitude of obstruction and, in many cases, of antagonism, just the opposite of what was right, or ten years ago. Why the change? It is due mainly to three causes:

1. What many missionaries regard as the Premature Independence of the Japanese Church. The older missionaries especially were the nursing fathers of the Church and for a long time everything was in their hands. They feel that the Church has undertaken to set up <sup>for itself</sup> in the world too soon, that all sorts of dangers are ahead. They are distressed and irritated. Their feeling is akin to that of the old hen that saw her brood of ducklings embark on the water and swim away beyond her reach.
2. The feeling of bitterness <sup>was</sup> increased by the independent, not to say defiant, air of <sup>some</sup> many of the Japanese brethren - <sup>a few years ago</sup> on account of which <sup>some of</sup> the missionaries



are in a great measure shelved. Their advice is not sought - they are seldom invited to preach in any of the important churches, they are quietly, but persistently, let alone. The title of Foreign Missionary no longer gives weight to their words when they speak.

- 3 The majority of missionaries, the younger ones in particular, find themselves in a subordinate position in the church, or, worse still, practically in no position at all. They came to Japan expecting to be leaders in thought and also in the Councils of the church, but as a matter of fact few of them are able to become leaders in any sense or in any way. The leaders in the church are Japanese - many of them intellectually the equals of, if not ~~superior~~<sup>the</sup> to, the average missionary; they are men of education and of wide intelligence; some of them can preach as well in Japanese as the missionary can in English, if not better. Moreover, they are men of from ten to twenty years experience. Pitted against such men in the pulpit and in the church courts the <sup>average</sup> missionary has but a poor showing. Now, it might be thought at first sight that every missionary ought to rejoice that the church has such men in it, and perhaps most of them do rejoice - nevertheless they cannot help feeling that they are left in the back ground



and the thought is an uncomfortable one. If the Japanese brethren would behave more as converted savages are generally expected to behave they might have the sympathy of the missionaries. As it is, they do not have as much of it as one could wish. Many missionaries, too, are personally unacquainted with the leading men of the church. I <sup>recently</sup> heard a missionary, <sup>Mr. Fulton</sup> who has done eight years of faithful work in this country, <sup>say</sup> that he had never met Mr. Ibuka even. It is safe to say that he is not acquainted with a single really prominent man in the church, and he is only one of a large class. It is hardly to be wondered at that such men do not feel unbounded confidence in the leaders of the church, that in fact they are much inclined to mistrust them. It must not be forgotten, too, <sup>that</sup> the Southern Presbyterians have come to Japan with certain principles, and with certain ideas as to methods, which they feel bound to see carried out, and that there is here a constant source of friction with the Japanese workers with whom they come in contact. I cannot go into detail but merely state the fact of <sup>which</sup> there is abundant evidence. Besides all these things there <sup>are</sup> various little matters that have

their bearing upon the present situation, but I forbear to mention them. I may add finally that I do not think <sup>the</sup> outlook is at present at all favorable for a closer co-operation between the Missions and the Japanese Church. It looks rather as though the breach would widen, at least in some quarters. You need not be surprised if <sup>in</sup> year in the course of another year, or two, you hear that the Church has formally severed connection with one, or two, of the Missions. It is, however, often the unexpected that happens and <sup>we</sup> will hope for the best. At all events, I, for one, believe in the Church of Christ in Japan and in God's good will concerning it. It is not an ideal Church, neither are its leaders paragons of perfection in all respects, but it is nevertheless a part of that body of which Christ is the Head. As such it deserves <sup>our</sup> ardent prayers and our loving sympathy.

Very Sincerely Yours,  
J. J. Alexander.



1893

On April 19<sup>th</sup> & 20<sup>th</sup> a convention of more than usual interest and importance was held at Kobe.

Before giving an account of the convention itself a short explanation of the occasion for its meeting will be in order.

At the last meeting of Daikwai, as reported in the Christian Intelligencer by Rev. A. Altman, the plan of the Board of Home Missions hitherto followed, was laid aside and a new Board formed. The constitution of this proposed Board is printed in the last report of the Council of Missions. Altho carried thro the Daikwai by a considerable majority, it did not receive the approval of the missions, the most prominent of which refused to give any money to it, and it therefore died a natural death.

One might have supposed that everything would now go on under the old plan as before; but the disturbed equilibrium was not so easily restored. It was felt by many that a special meeting of the Daikwai and of the Council of Missions should be called to discuss the situation.

The project of holding a special meeting of Daikwai, being put to a vote in the several Chukwai, failed of acceptance, but one out of five Presbyteries voting affirmatively. Upon the call, however, of the Tokyo Local Council of the Presbyterian & Reformed Missions, a meeting of the missions coöperating with the Church of Christ in Japan was arranged at Kobe, April 19 & 20.

For some time before the meeting, the air was thick with rumors. In addition to the matter of the Home Mission Board, the subject of missionary reinforcements was mentioned in the call. These two subjects, therefore, were sure to come up. Besides the Japanese press had for some time contained articles claiming that the relations of the foreign missionaries to the native church needed thorough re-adjusting in the direction of giving the church greater independence. In the Congregational Churches a definite struggle on this point was going on and culminated in a meeting at Tokyo but a few days before the convention at Kobe.

Things being in this unsettled state, great interest was felt in the convention where these matters were to be talked over and, perhaps, settled. Now that it is over we can say that if the convention has not done much settling, in talk, at least, it has more than fulfilled expectations.



The attendance of missionaries was far greater than that usually seen at meetings of this kind. Circumstances also were especially favorable, so that several of the missions were out in force. The general expectation that a crisis was approaching and that radical measures might be taken, brought to Kobe every missionary who could possibly come. The interest taken in the discussions was throughout intense, at times almost painfully so, especially by the younger men who had been much disturbed by the statements made in more than one quarter, that the usefulness of missionaries in Japan was almost, if not quite a thing of the past.

As soon as the meeting was opened it was discovered that there was an irregularity in the call which made it impossible to regard this gathering as the ordinary Council of Missions. This was fortunate; as it at once took away all temptation to decide anything, the assembly being entirely without authority. The underlying principles and difficulties could thus be more clearly brought out and freely discussed.

The first day and a half was occupied in the discussion of a resolution offered by Dr. G. W. Knox of Tokyo, "That the conference approve and reaffirm the policy of coöperation with the Japanese Church, and, further, that the Council of Missions be advised to continue our present system of aid to the Home Mission Board." (Note, the "present system" of the resolution is that in force before the last meeting of Dairen.)

This proposition looks innocent enough, and really, the last part would not have occasioned much discussion, but the debate on the question of coöperation with the Japanese church was made to cover all the relations between the native and foreign workers, past, present, and prospective.

Considered in this light the question before the convention was "What attitude should the foreign missions and missionaries, now and in the future, occupy in relation to the Japanese church organization?"

If the discussion which followed cannot be said to have in any sense settled this point, it has at least done much to call out the different views, to bring to light the underlying principles and to point out the lines along which the solution must be worked out.



On the question of policy there were three distinct views; as usual, two extremes and a compromise. The view of one wing was embodied in the plan sent down in the call of the Tokyo Local Council, which was, in brief, to put all the evangelistic work now carried on separately by the missions and the Board of the Japanese Church, under the care of joint committees consisting of equal number of foreigners and Japanese, the former to be elected by their missions and the latter by the Presbyteries. The peculiarities of this plan are:

(1) That it would do away with all evangelistic work carried on by the missions apart from the native church organization. It therefore gave the Japanese a far greater share in the management of the work than they had before.

(2) That it would do away with the Board of Home Missions. Everything would be managed by the Presbyteries, not by the Synod.

(3) It abrogated the principle of proportionate giving i.e. that the native church should give one dollar to every three from the missions. Under this plan the churches would give what they could and the missions would simply make up the deficit.

(4) It was avowed by those who favored it as but a step towards giving the entire charge of the work into the hands of the Japanese brethren.

This view found but little favor in the convention. Strangely enough, not one of those present from the Tokyo Local Council, which had sent it down would say a good word for it. It was advocated by Rev. H. Stout and Rev. F. J. Alexander of Osaka was known to favor it. Probably there were others who did not express themselves.

As an offset to this, the other extreme was represented by a paper laid on the table by Dr. Verbeck, altho he himself did not favor its adoption under the existing circumstances.

The general idea of this plan was that the foreign missions should withdraw from all coöperation with the Japanese church organization as met.

The church was to do its own work in internal development & progress and as much evangelistic work as it was able to do alone, and the missions were to carry on schools and do evangelistic work along their own lines and with their own funds.



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The two organizations were thus to work alongside of each other, each doing its own work and tending to its own business, in cordial harmony, but entirely distinct. The chief peculiarities of this plan are:

(1) That it would do away with the Board of Home Missions and every other agency where Japanese and foreigners sit in joint consultation, directing common interests.

(2) It would take from the foreigners all power over the disposition of a dollar of Japanese money, and do the same for the Japanese in relation to foreign money.

(3) It would remove the reproach said to lie upon the Church in the eyes of the people, that it is an organization propped by foreign money. The agencies of the Church might be small and weak, but they would be thoroughly Japanese.

(4) It would give to the natives all the independence they could possibly ask for. Whether they would like such independence, unsupported by funds is perhaps an open question.

It was plain that both these measures were too radical to be adapted for the present.

A compromise was the only thing possible, and Dr. Knox's motion, slightly amended in the direction of giving greater liberty to the Presbyteries, was finally adopted by a practically unanimous vote.

It was doubtless the best that could be done. But after all, it is only a compromise. It does not dispose of the questions involved. These will recur again and again and it is inevitable that either of the two diverging paths should finally be chosen.

This is affirmed with confidence, because the differences of opinion manifested in the discussion of the various plans were on the second day clearly seen to be the results of a radical difference of principle in mission work.

To the fundamental question, "What ought to be the aim of missionaries to any country," the two following divergent answers were given:

I The end of mission work in any country should be to raise up a native church, with an efficient organization, a sound theology, and a consecrated and able ministry. When this is accomplished the work of the missionary is done. The unevangelized portion of the nation, however great, may and should be left to the care of the na-



5  
tive Church. The Churches in America might still need to assist the native organization with funds, but as soon as an efficient native church is established, as defined above, the work of the missionary body is over and they should, therefore, be withdrawn.

II. The aim of foreign missionaries to any country should be to evangelize that country, i.e. to cause, if not all, then at any rate the largest part of its inhabitants to know the truth. The establishment and organization of a native church is a means, and the most important one, to that end, but it is not in itself an end. As the missionaries have a work to perform before the organization of the native church, so they have a work, after it has attained such a degree of efficiency that it no longer needs their superintendence. Their work is then to press on the evangelization of the mass of the people, a work that is never finished so long as a large part of the people are lying in heathen darkness.

It is easy to say that the two views of mission work thus enunciated are not to be reconciled, and that two men honestly and consistently holding them must differ on questions of policy.

Accordingly the first plan, as detailed above was inspired by the first principle, and the other plan by the second principle.

Dominated by the former of the two views, Rev H. Stout declared that he looked forward to the time when the missionary body should be withdrawn as a matter of but five or ten years. From the same standpoint Dr. Knox of Tokyo, Rev. T. T. Alexander of Osaka and others stated it as their opinion that any considerable increase of missionaries is undesirable.

Influenced by the second view Rev. James H. Ballagh strongly urged the adoption of the second plan or something like it, and Dr. Verbeck declared that he could place two hundred new missionaries to advantage.

Because of this difference of principle, no agreement could be reached either as to the proper policy of cooperation with the Japanese church or as to the question of missionary reinforcements. If one take the second view it is evident that the work of the missionary is not done yet. Thirty nine millions of the people of Japan are yet in utter darkness.



No man at this day can estimate when the work of evangelizing the world to these millions will be accomplished. This is what the missionaries steadily aim at; nothing more are needed at once.

On the other hand, if the first view be taken, the statements of Revs. Stout, Ross and others are not unreasonable. The church is making steady progress, her doctrine is, to some extent at least formulated and her ministry is educated and devoted. If the missionaries' aim is that of establishing an efficient church, it is no wonder that some speak of the goal as in sight.

On these underlying principles an expression of opinion from the ministry at home would be interesting and valuable. Of course, they are not acquainted with the special conditions of work in Japan, but no such knowledge of ~~former~~ special conditions is necessary to judge of principles.

With what idea does the church at home send out missionaries? Is it to evangelize the nations or to establish churches to which afterwards the work of evangelization will be committed?

~~It is~~ ~~the~~ ~~mission~~ ~~field~~ ~~in~~ ~~Japan~~ ~~that~~ ~~we~~ ~~to~~ ~~suggest~~ ~~that~~ ~~a~~ ~~discussion~~ ~~of~~ ~~this~~ ~~point~~ ~~from~~ ~~the~~ ~~stand~~ ~~point~~ ~~of~~ ~~the~~ ~~home~~ ~~ministry~~ ~~would~~ ~~tend~~ ~~to~~ ~~set~~ ~~matters~~ ~~on~~ ~~the~~ ~~mission~~ ~~field~~ ~~in~~ ~~a~~ ~~clearer~~ ~~light~~ ~~and~~ ~~would~~ ~~be~~ ~~heartily~~ ~~welcomed~~ ~~by~~ ~~at~~ ~~least~~ ~~one~~ ~~missionary~~ ~~in~~ ~~Japan~~.



Our Permanent Educational Policy.

Peking Mission Meeting 1897

## Our Permanent Educational Policy.

The writer would confess at the outset that the more study he has given to this theme the more inadequate appears his wisdom to treat it in its breadth and in its perplexing variety of detail. It is with a sense of utter insufficiency, therefore, and not of being a qualified critic, as well as with the recollection of five years spent in feeling after the best methods and not finding them that he pens the following pages. That the problem is vexatious is attested by the diversity of educational methods now in vogue on mission fields. Each mission has one peculiar to itself; and in some missions several methods may be found in operation at the same time. The best missionaries are still experimenting, as in other departments of mission activity. In fact, the only thing



in missions not subject to experiment is the eternal gospel of our Lord Jesus Christ on which they rest. O, for his wisdom to help us do the right thing at the right time in the right spirit.

There are certain phases of the educational work of our mission which can be treated more intelligently as our church membership grows; it is the writer's purpose to deal chiefly with those which underlie and are permanent rather than with those which are uncertain and distant. And, simply because the subject is of so distinct a nature and of such importance as to demand a separate treatment is there only incidental reference to the education of mission girls in what follows.

Let us view the subject in three main subdivisions. First, A survey of the principles which should underlie the educational policy of a mission and the ends towards which it should be directed.

Second, Some general considerations bearing upon our educational policy, and  
Third, Some specific suggestions

✓ towards its establishment.

1. A policy is a method of working. It should be based upon certain principles or truths ~~and~~ should be directed to secure a definite end. It bears such relation to the principles that underlie it as do the rails to a locomotive or language to thought, and is related to the end in view much as the battle-chart in the commander's tent is to the battle itself. In the work of the only wise God alone do we find the true principle, the fit policy and the perfect end acting in sublime, eternal union.

The principles which may be said to underlie all missionary education as distinguished from evangelization are at least three: first, The christian is an awakened man whose new nature thirsts for improvement both for himself and for his children; second, The educated christian, other things being equal, is more stable and better qualified to be a leader of his fellow-believers than the ignorant;



Third, The educated christian is better fitted to propagate the faith than the ignorant.

Upon these principles may be said to be founded the fabric of mission schools.

Then as to the ends towards <sup>which</sup> an educational policy should be directed, these will differ with differing circumstances. The United States educates her children with the aim of self-preservation. A government by the people in order to be permanent must be a government by an intelligent and moral people. Hence schools are provided from the funds of all citizens who have funds, through the medium of the government, for the benefit of all citizens who have children. But the end contemplated by a mission differs somewhat from this, since a mission is but a temporary institution. It must conform to the purpose of those who supply funds to continue the mission. This purpose one may safely say is two fold. First, to save lost souls, and second, to form these saved souls into a self-sustaining, self-governing and self-propagating

society, the church of Christ. There are  
those who would criticise this statement of  
principles as rather narrow, since it does  
not specify the secular and temporal ends  
of education: but the writer apprehends that  
they will <sup>not</sup> be found among those who give  
either themselves or their property to maintain  
missionary work. Temporal blessings and  
advantages incidentally flow from missionary  
education perhaps in no less degree than from  
that which is non-missionary; but they do not  
lie in the plan of the former, save in so far  
as they tend to form saved souls into a self-  
sustaining, self-governing, and self-propagating  
Christian society.

The problem set for missionaries is, therefore,  
as definite as its solution is perplexing. It is  
not, how shall we multiply the number  
of popl's under our care, either in country  
or city; it is not, how shall we procure an



6 intellectual product that compares favorably with <sup>the</sup> foreign ideal; not, how shall we attach our pupils to ourselves, though such an attachment between pupil and teacher is in a certain good sense both natural and necessary, and to be clearly distinguished from a certain partial regard for preceptor and school, the result of unconscious and unintentional indulgence, which unfits the scholar for service with any other superintendent when school days are over; but it is, how shall we order our schools that their pupils shall help to form such a Christian society, become its very bulwarks, its inspiration.

II Bearing this in mind, would not some such preliminary suggestions as these aid us in the formation of a permanent school system.

1. In all our intercourse with church members and others studiously represent an education as a priceless boon, something worth striving after and exercising the greatest self denial to obtain. Constantly in preaching

and teaching extol and dilate upon the  
moral heroism of those who in the face of the  
greatest obstacles acquired an education. Particu-  
larize about our own school and college life -  
its cost in actual coin, its cost to our parents  
in economy, anxiety and even toil. Dispel  
the delusion that in the Christian church at home  
~~or anywhere on earth~~ an education with or without  
board is offered as a bait to tempt parent  
and child into the range of Christian influence.  
Let us with one mind strive to create an esprit  
in the matter of education among our people,  
making it appear a thing so precious that there  
will arise an ambition to obtain it. For when  
we thus ~~uplift~~ the motive of the parent we secure  
a new and most effectual impulse to faithful  
application on the part of the pupil. His parents  
will be far more solicitous for his advancement  
while holding themselves responsible to a reasonable  
degree for his maintenance at school.

2. Our education in the lower grades should be  
severely practical, directed to every day use. Many  
of our pupils will not continue at school after  
reaching fifteen years of age. We should shape



8 our curriculum towards supplying such with the very equipment they need ~~in their stations~~ in order to command the respect of their neighbors who are in the same stratum of society. They should, as now, be grounded in the great truths and facts of the Bible, should read the mandarin New Testament and any mandarin books with ease and understanding. They should, perhaps, know one of the classics, in order to read proclamations, title deeds and the like. Difficult as is the art of writing, they should be able to write a thousand characters, if not elegantly at least correctly. And why should they not learn to use the abacus - the universal ready reckoner throughout the Empire? It is a question whether China will ever discard the abacus for the purposes of common computation, and it is somewhat strange that foreign schools have so generally ignored it. Acquaintance with it would be almost as serviceable as ability to read a classic or to write a thousand characters. Slate and pencil mathematics are no doubt of great value as intellectual discipline as well as indispensable for advanced education, but are

almost useless for the needs of every day, if for no other reason, because the necessary implements are not conveniently obtained, while the abacus is always at hand. Such a brief school course is ~~by no means~~ <sup>valuable</sup>. Perhaps the most promising convert in the little community at Pao tung fu is a young man who has spent but four years at school, <sup>and that</sup> a native school.

3. We should deem the development of self-reliance as a moral trait a distinct and most important object of education - that element of character which, ~~being~~ <sup>being</sup> a fruit of - reliance on God, nerves the soul to overcome obstacles and encounter hardships. Piety without it may be piety, but it is not the type needed by the Christian Church in China. Our educated church members should be the most self-reliant in their community, but, alas, they are too often the least so. Mission trained boys and girls, speaking without special reference to our mission, so often prove the least able to endure discomfort and grapple with difficulties, and instead of sustaining the little band among whom their lot is cast set the example of retreat. God in His providence has been schooling China for centuries to hardi-



hood, to simplicity of life, and to individual  
 and independent struggle in the home. It is not  
 probable that the advent of Christianity will  
 greatly alter the life problem on the food and  
 raiment side. The rate of wage will not  
 probably much advance. The strictest economy  
 and most constant forethought will be necessary,  
 as hitherto, both on the part of Christians and  
 others. However that may be, it is quite  
 certain that those who will make most of any  
 new conditions introduced by the coming of  
 Christianity will be those who have gained  
 grit rather than lost it by their contact with  
 Christianity. More than mathematical or  
 scientific attainments, more than a facile,  
 classic pen, more than powers of forceful  
 speech, valuable as all these are, more than  
 anything our schools can give, except the heart-  
 knowledge of Jesus the Redeemer, is the culture  
 of sanctified independence. Chinese are  
 not more dependent by nature than are  
 we of the West, though socially and domestically  
 they are more inter-dependent. The class of  
 people we are now reaching is a sturdy

class, who ask nothing but fair play from the "world". Poor they are, but not beggars. Owning their own houses and buying their own clothes, it does not occur to them to solicit alms until the foreign mission by its school system and otherwise invites them to do so. [See a useful paper by Mr. Mujo on Self-support in Schools, appearing in the Report of the Educational Conference held this spring at Shanghai.]

While recognizing all this and striving to inaugurate a new order of things, we need a new supply of that love which beareth, believeth, hopeth and endureth all things. Our motives will be misconstrued as harsh, niggardly, unsympathetic and the like. It is <sup>the</sup> only the possession of a larger love for our people as well as for the Master, a love that finds daily expression in unfeigned interest in them personally, while firmly insisting that they shall not be dependent upon us, that will carry us safely through this new stage of mission progress. And nowhere will we be better repaid for this practising the truth in love than among our schools. May the Lord Jesus grant us



<sup>12</sup> more of that spirit which loves poor sin-  
bound creatures into a right mind, but discourages  
their clinging to us in life-long dependence.

III. As to specific suggestions looking towards  
a school system, could we not in the first  
1. place push for primary education in the  
homes. Expect all parents to instruct their  
own little children both boys and girls up to  
the measure of their own knowledge. The women  
usually know nothing, but what they learn in  
inquirers classes they could pass on to their little  
ones. Many of the men know a little and in  
the long winter evenings and on Sabbath days  
they could communicate it to their children.  
Thus a family might become able to read  
several chapters in the Bible or some simpler good  
book. Lists of simple characters might be pre-  
pared, such as those found in Chen Tao Ch'ien  
Wei, and the family urged to acquaint themselves  
with these. Let us expect that every church member  
and <sup>his</sup> children shall read. In the course of  
time by persistence on our part a custom can  
be established which will operate itself. One  
of the questions invariably asked by foreigner and  
native on visiting a home would be, What have

the children learned? As a reward for those <sup>13</sup> who have shown zeal and diligence in instructing their families there might be honorable mention made of them at the annual meeting of Presbytery or local church. We all know how readily progress is made in these first steps if there be but the ready mind. Two members of our little Psalter band read very intelligently without the aid of a single day at school. Could we inaugurate this custom, our church would become a large primary school, the parents would be stimulated to improve themselves, we would have Sabbath gatherings more intelligent and receptive of the word, and would soon learn where lay the merit that should be encouraged to and rewarded by higher cultivation.

2. Make grants in aid to any Christian community that will furnish a school room and fuel, emphasizing the fact that the school belongs to the natives and not to the mission. Appoint from among them a board of control even before the school exists, and treat that board as the party responsible for the school's existence and proper regulation. Perhaps some better informed Christian



who has leisure could be induced to open a winter school, or even a night school for his neighbors. Such volunteers should, they appear, be rewarded with unstinted praise as Christian benefactors, but not with money; providing, however, that they should not furnish more than their services, but that either pupils or local church should meet incidental expenses. We naturally hope that each Christian community will have its village school, but let us not prevent them there at the point of the silver dollar. A healthy band of Christians will as surely seek improvement as a thrifty mother seeks a clean face for her child, and the reflection should rather lie against the Christians themselves than against the mission if no school is sought for; it being always understood that the Mission is a stalwart and true friend, ready to supplement the efforts of the native brethren in proportion to their need and <sup>the</sup> <sup>own</sup> endeavors to supply it.

Ultimately, the village pastor will probably have his select school, as was formerly the case in many country places at home, and towards that as a permanent arrangement the writer believes

that we should look. Indeed, in a mission<sup>15</sup> whose roll of active members is no larger than ours the more urgent question is, how shall we bring in the lost; and our village schools will multiply and prosper in proportion as we are blessed in our efforts to preach the gospel.

3. Expect all academic students, whether boys & girls, to provide, besides bedding and clothes, board, at least to the amount which they would expend at home, from one to two thousand small cash per month. Thus they could furnish in farm produce if they preferred. Mr. Couling of the English Baptist Mission, Shantung, reports seventy boys studying in the Mission academy on these terms; and Dr. Wilson, associated with Dr. Edwards in Shansi, states that the same is true of both girls and boys in their academies of his district. This principle is righteous, & entirely reasonable and truly charitable. The education is freely given; this is charity. The pupil costs his parents as much while at school as he would if at home; this is reasonable and righteous. And unless the parents appreciate the value of an education to that extent it is very doubtful whether the pupil will be anything but a disappointment to the mission<sup>at least</sup>. It may be said *per contra*



his preceptors and the difficulty might be  
obviated in a way suggested below. (suggestion no 4),  
or by securing some employment in the school.

The adoption of this suggestion would involve  
a sudden and unwelcome call upon our pupils  
for funds. It might be wiser to apply it in a  
modified form in the case of present pupils,  
but receive new ones in accordance with it; and  
to inform our Christians that our academies are  
ultimately to become self supporting, the foreigner always  
contributing his services as heretofore.

4. To avoid the loss of hopeful pupils in the  
midst of their course, might not a few scholar-  
ships be founded admitting the holders to  
board and tuition free. These scholarships  
could be awarded after four years  
attendance at school to those pupils worthiest  
in character and attainments, to be held by  
them on good behavior until the end of  
the course. Other pupils would be retained  
as before on payment of a certain sum for  
food.

5. Train all available lay converts to be  
leaders and instructors in their own  
localities. This important theme is treated by

10 Mr Whiting in a separate paper.

6. Centralize our academic work for the present in Peking and await developments in the new fields before opening academies at other points. Of the wisdom and devotion of those in charge of our academies the entire mission has heartiest appreciation, and the accommodations though not large as they should be will probably be sufficiently so for a few years to come. There would no doubt be a temporary falling off in attendance consequent upon making charge for board, but it will be only temporary. Our Chinese friends have a keen appreciation of values, and would soon discover that notwithstanding a fair payment for food of pupil they are receiving indefinitely more than they give. Should the Boys School at Peking be unable to secure the extension of property it so much needs, it might take into consideration removal to Pao-tung fu where eight mou of land could be placed at its disposal, coupled with the advantages of country air and freedom from the distractions of life in a large city.
7. Let the mission provide a free scholarship



(or two if need be) for that academic student 19  
who is deemed most worthy of advanced  
education in the Shantung College.

Within the last few days the writer has learned that it is  
the desire of the native teacher in our Boys Academy  
to retain his advanced pupils and in company  
with the superintendent of the school to personally  
instruct them in the branches of a college education.

This is a laudable ambition and should the num-  
ber of academy pupils be <sup>too</sup> small to fully occupy his time and  
strength might be practicable. But the larger corps of instruc-  
tion, the more complete equipment with college apparatus  
the competition of a larger number of fellow students,  
~~together with its~~ traditions and discipline combine to make our college  
in Shantung an especially desirable place for chosen boys to obtain  
advanced education.]

8. Prepare and print courses of study for our village  
schools and for our academies.
9. Make both academies objects of stated private  
and public prayer. Let us all at least each week  
~~together~~ ~~bring~~ them up to the throne. Except God's  
spirit dwell in them, of what worth all our  
methods and labors. We long to see both boys  
and girls enter life with a purpose to help build  
a self-sustaining, self-governing, self-propagating  
society. Such a purpose would surely be in  
accordance with the will of God. Let us  
importune him that it may come to pass.

In conclusion permit the writer two remarks. First, The fundamental principles advocated in the foregoing pages are somewhat revolutionary, and if accepted at all by the Mission should, in the case especially of schools already established, be applied gradually; and secondly, the writer would be much grieved if anything written above should be thought to reflect censoriously upon fellow workers or upon those who have laid foundations either in our own mission or elsewhere. If these suggestions be practicable now they may not have been twenty, or even ten, years ago; certainly, the writer would not have made them had he written on the same theme ten years ago.

J. W. Louie



METHODS OF SELF-SUPPORT.

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Written for  
THE ANNUAL MEETING  
of the  
PEKING PRESBYTERIAN MISSION.

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C.H.Fenn

July 1897.

In the Providence of God the subject of Self-support on the Foreign Mission field has, within the past four or five years, been brought, as never before, to the attention of the Boards at home and the Missions abroad. This can hardly be said to be the result of the stress of circumstances, the financial stringency with its contingent if not resulting decreases in contributions from the home churches, for the subject came into prominence before the panic of 1893. It is the result rather of that movement in the direction of more effective and economical administration on the field, which found its expression in the annual Conference of the officers of the various Mission Boards of the United States and Canada, whose official business is circulated among the sister-boards and which has secured as large a discussion of the subject as is now everywhere in progress. Missions of many denominations all over the world, are appointing standing committees on Self-support, and one Mission after another is formulating definite plans for securing the largest possible measure of self-support, believing that no matter is of greater importance to the establishing of the Christian Church throughout the world than that of filling the native church as nearly as possible from the start, with the determination to do its utmost for self-support and self-propagation. To judge by the reports from one quarter and another,



it is an open question as to whether the hard times, or the Reports  
of this kind, or the small amount of money which has been raised,  
has had the largest influence in bringing about this result; but, however,  
the honors may be divided, the hand of God is more evident than any  
other, using these means to open the eyes of the church to see that at  
least a share of the slowness of the conquest of the world for Christ  
has been due to something of a departure from the Apostolic method of  
mission work. Perhaps we shall see some day that one reason why the  
Lord has not allowed the Mission treasures to be full to the brim in  
the past was that He wanted His servants first to learn the legitimate  
use of the means at hand. It is possible that the pittance over which  
the Church has groined might have accomplished much more for the glory  
of God in the salvation of the heathen, had they been supplemented by  
the sums which we are more and more coming to believe might have been  
contributed by the natives out of their poverty and unto their spiritual  
edification. At any rate, the day has passed when the intelligent mis-  
sionary will argue that the native Christians are so poor that it is a  
shame to ask them to assist in the support of the Christian Church in  
their own land; for many a missionary has been utterly astounded at the  
surpassing results of a little preaching and effort in this direction.  
I, for one, most heartily thank the Lord that He has forced the most earnest  
consideration of this subject upon the Church.

While my theme is, primarily, Methods of Self-Support, etc., is one of the two points that the Mission has not formally considered the subject before, and that the suggestion of methods should properly be accompanied by reasons for the adoption of those methods. I propose to ask your attention, first to a few words on the desirability of moving in this direction, and second on the feasibility of plans in this direction. It is possible that there is a general assent among us as to the desirability of such a move, indeed the appointing of a member of the Mission to discuss methods is a proof of the general wish for the adoption of some methods. That we may have before our minds just how desirable a change in present policy is, let me briefly review some of the principal dangers connected with the system of foreign pay, which has been so largely prevalent in China. That it is necessary to depend very largely upon foreign funds, at the present time, there can be little question. The native Christians are poor, the Christian communities are usually small; at least the work of all the foreigners must be supported from the home lands. But the dangers are not connected with the foreign payment of the foreign worker; they are, one and all, connected with the foreign payment of the native worker, and the foreign support of the native church and its institutions.

In the first place, this system encourages in the Chinese Christians and others a currency spirit. It has been said by one of the



leading native preachers in China, Mr. Wm. L. Lee, that the main motive of almost every Chinaman, in listening to Christian doctrine, is the hope of temporal gain. The best of them go on finally to something better, but thousands of Chinese have, undoubtedly, entered the Christian Church for the purpose of helping themselves financially. They have seen what a large number of the natives are employed by the missionaries, in one capacity or another, - it is said a proportion of one in eight of all church members, - and the hope of employment has led them on to listen to the doctrine and accept it. There is more truth than we could wish in the rhyme:

"What makes all doctrine plain and clear

A hundred Mexicans a year."

It was not long ago that a man applied to the Session of our First Ch. in asking for baptism and admission to the church. He was examined by the Session, and desired in them to be prepared for the step. On the day on which he was to be baptized, he gratified one of the church members as to how much money he was to receive for being baptized, and how much more when his children were baptized! It is no uncommon thing for a native Christian to be asked by an **outsider**, **how much** the foreigners are paid to attend services and to unite with the Church, but that such a question should come from a man who had long attended church and studied Christian doctrine, shows how strong a hold mercenary motives

have on the minds of the Chinese. When we consider their training, and realize that all the religion they have previously had holds out to them chiefly the hope of temporal gain, leading them to think only of that, this ~~secret~~ is easy to understand, but it should be none the less an important consideration in all our efforts to save them in the fullest and highest sense. I doubt if there is a mission station anywhere in China, in which there has not been one or more cases of men who seemed very earnest at first, <sup>who,</sup> but when they found that there was no hope of lucrative employment, went back to the idols they had professed to abhor. All the members of the mission know of our station at Cheng Chia Chwang, where, ten years ago, everything seemed at the height of prosperity. While the work of building at Mission expense was going on, with plenty of employment ~~for everyone who wanted it~~, <sup>and more</sup> there seemed to be a prospect that the whole village would embrace Christianity; but ~~even~~ at least one-half of the ten churches were ~~were~~ went back to their idols, when the hope of pecuniary gain was gone, and the people have been so lax and so indifferent as to the setting of a Christian example, that it seems impossible to awaken the slightest interest among the other people of the place. Although, in part, undoubtedly due to the limited instruction received before the establishment of the church, this sad state of affairs can also, to no small degree, be traced to the mercenary spirit induced by the free use of foreign funds among a naturally mercenary people.



The second danger is so involved with the first, that it has already been introduced. namely, the great difficulty of distinguishing between the true and false professors of Christianity. When we see how many of those who have professed that, have proved utterly worthless, giving up their Christian name, and even becoming open enemies of the Church of Christ, when they ceased to be employed in a literative capacity, we feel almost as if the natives ought never again to see a foreigner. While we feel absolutely assured of the sincerity and consecration of some of our workers, yet, every now and then, we are overwhelmed by the evidence of the insincerity of certain ones, and are led to distrust almost everyone. Some time ago I was both amused and pained by an illustration of the Chinese lack of shame in this matter of foreign support. An old woman who was serving us as nurse wished to borrow two or three strings of cash, and when asked if her wages were not sufficient, she said that she must help one of her sons who had so many children that he could not make both ends meet. Knowing something of the indolence of this son, I remarked that a man who was so poor had no business to have so many children. She replied: "O dont say that! Their straitened circumstances are only for a time. As soon as the children are old enough, they will come to the Mission school, and then the Mission will support them!" That woman has been associated with foreigners for over twenty years, and she seemed to think that the schools were here for the express pur-

The second danger is so involved with the first, that it has already been introduced, namely, the great difficulty of distinguishing between the true and false professors of Christianity. When we see how many of those who have professed most, have proved utterly worthless, giving up their Christian name, and even becoming open enemies of the Church of Christ, when they ceased to be employed in a lucrative capacity, we feel almost as if the natives ought never again to see a foreign dollar. While we feel absolutely assured of the sincerity and consecration of some of our workers, yet, every now and then, we are overwhelmed by the evidence of the insincerity of certain ones, and are led to distrust almost everyone. Some time ago I was both amused and pained by an illustration of the Chinese lack of shame in this matter of foreign support. An old woman who was serving us as nurse wished to borrow two or three strings of cash, and when asked if her wages were not sufficient, she said that she must help one of her sons who had so many children that he could not make both ends meet. Knowing something of the indolence of this son, I remarked that a man who was so poor had no business to have so many children. She replied: "O don't say that! Their straitened circumstances are only for a time. As soon as the children are old enough, they will come to the Mission school, and then the Mission will support them!" It seems to me that the Chinese are very ignorant, for over twenty years ago they seemed to think that the schools were here for the express pur-



pose of providing support for the children of church members who are too lazy to care for their own families. Even in cases where no mercenary spirit can be found in the helper, the fact that he receives foreign pay leads the natives generally either to envy or to a contempt for him and for the church to which he belongs, while foreign community people and "globetrotters" find considerable foundation for their jeers about "rice Christians."

Is it not true also that this system of foreign pay for native work has a reflex injurious influence on the missionary? Instead of being a spiritual teacher and savior of men's souls, he becomes a mere paymaster. Of course, this is, to a certain extent, unavoidable; but is it not sadly, and somewhat unnecessarily, true, that most of the native helpers come more frequently, more regularly, to the missionary for their salaries, than for spiritual instruction and help? The chasm that too often separates the Chinese from the foreigner is not altogether <sup>the</sup> difference of race, not altogether <sup>the</sup> difference in manner of life, but largely, as it seems to me, a natural irritation of the Chinese, resulting from the constant necessity for coming to a foreigner for pay for Chinese work altogether managed and directed by the foreigner, with, sometimes at least, too little regard for the opinion of the Chinese. He feels that he is the servant of the foreigner, not of the church or of Christ. The missionary, realizing this gulf of separation, becomes distracted by

The apparent hopelessness of all efforts to help him. He is also dis-  
posed to his own work, while the native, feeling that he is dependent  
upon the foreigner for his position and living, is in danger of becoming  
servile, and, consequently, loses of a man. He is not to consider himself,  
for a moment, as the equal of the foreigner: he is his servant, and the  
Chinese idea of a servant is to be <sup>moreover,</sup> obedient. He is, for the greater  
part of the time, out of the foreigner's sight, and no one is likely to  
report him, if he is not as faithful and energetic as he might be. He  
feels independent of the native church which he serves, and is apt, there-  
fore, to be proud and obstinate in his dealings with those to whom he  
is not known, and to take no notice of account.

Again, the helper is so often to the station from which the helper  
is taken, - for he is not, as a rule, employed in his native place. If he  
is superior to the rest of the church members there, he is, consequently,  
naturally fitted to be a leader in the work in that place and the neigh-  
boring country. He knows all the people intimately, and, if he is wise,  
knows what each one needs. He is familiar with their customs and their  
**patois**. It is, however, not as true in China as it is in some countries,  
that "the prophet is without honor in his own country and among his own  
relatives," for here the literary graduate and the better informed man, is  
the local celebrity. With more honor in his own village than he will gain  
anywhere else. If this superior man in the church leaves his native



place, the work there will suffer. Should it be the case that his former reputation in his own home was not good, it is all the more important that he should there give evidence of the power of the Spirit to transform the life, rather than to go elsewhere to be talked about by his former neighbors as the man who is keeping straight because he wants to "oh' y' chiao hui." ("Eat the church")

But aside from the injury to the man and to the place from which he is taken, the great injuries are inflicted upon the people to whom he is sent to minister. In the first place, this system almost altogether stops voluntary work on the part of the church members. They think to themselves: "This man has been sent here to preach the Gospel to us and to the region round about. He receives a good living for his work, and he should DO it." We may say that this is a very wrong way to look at the matter: it is, nevertheless, the way in which human nature, Chinese or foreign, is altogether too apt to look at it, and to act. It is enough so where the pastor is paid by the people, but when paid from outside, it is much more so, because the natives feel that he has been appointed over them by those upon whom the whole responsibility rests. If they do anything, they think they ought to have pay for every bucket of water and every hour of teaching. At Cheng Taid Chuang, the more faithful of the two elders started a small school for girls, in which he taught two grandchildren and another relative as the only scholars. He thought that

the Mission ought to pay him for this work.

In ~~the~~ second place,

the system does not encourage the habits in that Christian  
 circles, systematic and proportionate giving [I am guessing because it is  
 the fruit of that greatest Christian grace, love for all men]. We are  
 in danger of cultivating here that which we declare in the home lands,  
 that spirit of "consciousness which is idolatry," which hugs to itself all  
 that it can obtain, and shrugs its shoulders at the idea that "it is  
 more blessed to give than to receive." After the Chinese are led to  
 Christ, there is no more important lesson for them to learn than that  
 "there is that scattereth and yet increaseth, and there is that with-  
 holdeth more than is meet and it tendeth to poverty." You will, probably,  
 all agree with me that there are few churches in the home lands more  
 poverty-stricken than the endowed churches, those that were built by  
 some one person, and are now supported by some legacy. There are, doubt-  
 less, exceptions, but as a rule, their members have little feeling of  
 responsibility for the Kingdom of God. They are content to sit in the  
 luxuries now provided for them, and listen to the preacher and choir  
 for whom they have never paid a cent. The less they have to do for  
 their own church, the less they think about the needs of a lost world.  
 Now, are we not providing churches in the interior of China, who do  
 provide preacher and church, and often simply take it for granted that  
 the Chinese themselves can do nothing. Is it any great wonder that



there is not a more general act among our converts for the evangelization of their own country. They are discouraged by the, - to them, - vast sums they see freely expended, to think that the foreigners are ready, as well as able, to do it all, and to pay them well for their little part. It does not give the spirit of love half a chance to work out into the lives of Christians.

Let me state one more danger, closely connected with this system: - this system does not lay the foundation for a permanent work. What would become of the churches in and around Peking, if it should be necessary, some day, for every foreigner to leave the country? Though not probable, this is a possible contingency. Are we prepared for it? If all foreign support were withdrawn from the work here, would it go on and propagate itself vigorously? In my experience, I believe that no small number of our churches would disappear entirely, that the majority of them would dwindle, and that the few which would continue to flourish would be ~~merely~~ <sup>exclusively</sup> almost entirely of those churches in which the spirit of self-support and self-propagation has been most cultivated. Many of the foreign-paid preachers would give up the work of preaching, and there would be few volunteers to fill their places. I do not believe that this is a pessimistic view of the case: I believe it is true; but I also believe that it need not long continue to be true.

In view of these and other considerations which may suggest themselves

seloss to any of you. I think there will be no difference of opinion among us as to the desirability of so changing the old system as to do away, so far as possible, with these evils. Being the natural outcome in large degree, of the foreign-mission system, the natural remedy lies in the direction of securing the largest possible ~~a~~ measure of self-support for the work. That this is the Scriptural method of mission work, is well demonstrated in Dr. Lewis' little book. Aside from the instruction of Paul that every man should "abide in the same calling in which he was called" which is, obviously, limited to a disapproval of sudden and inconsiderate changes, we have the example of Paul and other early leaders, in organizing churches and appointing elders over them, instead of at once sending some one from outside to settle there as pastor. It was many years before most of these churches had settled pastors, and meanwhile they not only were independent of the foreign churches in financial matters, but even sent liberal contributions to relieve the distress of the churches <sup>which</sup> ~~to~~ had sent the Gospel to them. With reference to the bishop or pastor, it is urged that he be not a novice, lest being lifted up with pride, he fall into the temptation of the devil." Even of the deacons it is said that they should be <sup>proven</sup> ~~proven~~. The early church example certainly gives no sanction to "laying hands on any man," or to ~~so often done~~ <sup>so often done</sup> there every new village used to demand the services of a paid pastor.



But the stock argument against the ~~plan~~ of Self-support is not that it is unscriptural, but that the people are too poor to make it practicable. The people and the missionaries in each province of China seem to think that their own province is poorer than any other, and the people of each heathen country think that no other can compare with theirs for depth of poverty. Yet the strange thing about it is that, when a missionary makes up his mind that he is going to secure just as ~~large a measure of~~ self-support as possible, it is the universal testimony that the results have surpassed all expectation, and have delighted the natives as well as the missionary. Certainly such has been the case here. In consequence of the meeting held here a year ago in the First Church, the weekly contributions jumped from an average of six tiao of large cash, to an average of about twenty-six <sup>tiao</sup>, which has since been maintained. The second Church, besides ~~paying~~ paying current expenses, is able to support an evangelist in the country. Last year, greatly to their ~~own~~ <sup>Church</sup> astonishment and delight, the members in the neighborhood of Ling Sheng found themselves able to pay half the expense of their annual class of enquirers, while this past year they met the whole expense without difficulty. The same testimony comes from all parts of China and other missionary lands. The natives are able to understand the reasonableness, and the present and ultimate advantages, of the plan, and they are not only more willing, but better able, to respond to instruction and ex-

## than many have supposed.

variation in this direction. I have found particularly that they will admit ~~two~~ two things, first, that if they very much want to buy any particular thing, or to enjoy any particular pleasure, even the very poor among them can find the means; and second, that the money formerly spent on incense, paper for burning, heathen rites, and trips to great temples, would be more than sufficient to support a pastor, in a village where there are ten or more believing families; and that if wine and tobacco money were added to this, they could have something to give to missions. When you get a Chinaman to acknowledge these facts, and then quote to him: "Where your treasure is, there will your heart be also." with its converse: "Where your heart is, there will your treasure be also," he has made a fair beginning toward understanding his responsibility in <sup>the Kingdom of God.</sup> ~~the Kingdom of God.~~ <sup>to leave this world and to serve the true God.</sup> It is not strange that comparatively little has been accomplished in this direction, for I have heard some of our helpers, under the impression received from the foreign-pay system, holding out as inducement to a man to become a Christian, ~~and~~ <sup>or</sup> even preaching to a crowd of heathen, the good news that in the Christian Church you do not have to spend any money!

The work in Shantung is our neatest, and, perhaps, best example of the practical success of Self-support in China. The work was begun in ~~the~~ that province largely on this basis, and while there have been differences of plan and operation, yet there is essential agreement among the



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American Presbyterians and Baptists, and the English Baptists, the principal Societies in the field, in insisting, from the first, on a gradually increasing measure of self-support. There are now scores of self-supporting churches scattered over that province, which, in stability and evangelistic zeal, far surpass anything in this province, except where the same principle is in operation. He recently received a visit from three Shantung Presbyterian pastors, none of whom receive a cent of foreign pay. They reported the vigorous activity of their churches, and said that even the boarding and day schools are, in no small degree, self-supporting. I asked them as to the financial condition of the people, and they declared themselves unable to see any material difference in that respect, between Shantung and CHY LI. Rev. David Murray of Yen Shon, in this province, told me that they had secured a large measure of self-support in that field, and narrated a somewhat amusing incident to illustrate the possibilities. He said that, the appropriations for school work having been reduced, he told the church members in a certain village that their school would have to be closed for lack of funds. They said that that would never do, and being told that it would have to do, unless they could provide the necessary funds themselves for the next two or three months, declaring emphatically their inability to do that, they went away, but returned in a day or two, announcing that they had decided to support the school for three months, which they actually did. An Am-

American Board Missionary from Shàn hai reports a similar case, except that the natives undertook the permanent support of the school, rather than have it closed. The Chi Chou work of the London Mission, in the south of this province, and the Ping Chwang and Lin Ch'ing Chou work of the American Board, <sup>just over the border of the province</sup> are largely self-supporting. A beginning has also been made in our Boys' Boarding School here, and is to be made this year in the Girls' School. Our Pao ting fu brethren can report progress there.

In the Lincong district in Central China, three years ago there were only eighteen church members; there are now forty-five. Not a word of foreign money is sent, all the native Christians support three evangelists to

*Under a foreign pastor for these years little growth, but when they made work in other places. Although some of the districts about Shan hai took for themselves their numbers doubled within a year.*  
 among the poorest in China, yet most of the churches in that region are

self-supporting, and natives and foreigners rejoice together over the change which first came about through reduced appropriations. Every native church of the Dutch Reformed Mission in China is self-supporting.

In our little neighbor Korea, poor as poor can be, our Presbyterian Mission has made it a rule to contribute only a small part of the sum necessary for the building of chapels, and to settle no pastor until the native church is ready to support him. In one station, within two years, they have built sixteen churches, paid for almost entirely by native contributions.

One of the most wonderful records is that of the Nations of Burma.



When Adoniram Judson first established his work here, he had no thought of self-support as a possibility. The result is that his first convert and first church are still supported by foreign funds, while about them, on every side, are strong, self-sustaining churches, among people no better able to give and to work than the heathen. To see what the Christians have often been persecuted and oppressed to an extreme degree. Just one of 91 churches in the region worked by the Rev. Eliza Abbott there is not one which is self-supporting. When Abbott went to India, he had the lasting conviction that, for the propagation of the Gospel, there must be spiritual, self-governing, and self-supporting churches; and that it was his office to secure them without delay. Heathen countries must be evangelized through a native ministry. That ministry must be educated by foreign aid; but these ~~missionaries~~ <sup>missionaries</sup> ministers when educated must not become the hired men of the missionary. After we have given to a country or a people an educated ministry, teachers, the Bible, and a literature, the rest must be self-sustaining. Koyers must sustain Koyers, churches must sustain themselves, must begin, must learn, and believe and feel that this is a law of Christ's Kingdom. This missionaries must teach, if we would have the native ministry and people believe it and begin to act upon the principle. One thing is clear to my mind," he said, "Koyen churches will feel no obligation to support their pastors, and will not do it cordially, so

long as those pastors have access to the Mission treasury. They will not labor and give their money to those who are supported by state patronage. All that you and I can say and do will not alter the case, so long as they know we are giving their pastors money." He cited his convictions, and the result is much of the wonderful success of Mission work among the Karens of Burma. Mr. Crenshaw, of Rangoon, Burma, writes recently: "I have nothing whatever in the way of a pay-roll of pastors or school-teachers, all things being managed by themselves. Even the evangelists among the heathen are paid through the native committee from a fund made up in equal parts of American and native contributions."

At a certain place in India, twenty-four converts were gathered together, the fruits of the work of a native inn-keeper, converted only two years before. In another place, one native has converts in eighty different centres, and has under him twenty-four catechists almost entirely supported by the native church. In another place, where the average earnings of the husband of a family are \$1.50 per month, enough is contributed to pay the rents of meeting and school-rooms and pastors' houses. In the Arcot Mission self-support is the almost invariable rule.

In Ceylon, on average wages of eight cents per day, it is the general custom among church members to set aside at least one-tenth for the Lord. The housewife keeps a small jar out so many handfuls of rice for her husband, so many for herself, and so many for the children. These



from this amount withdraws one or more handfuls, which she deposits in the Lord's box to be collected by one of the church officers from time to time and sold. The result of the native effort is that in that great island, 98% of the school work, and 90% of the church work are supported by contributions on the field, and the self-denying Christians are the most prosperous people on the island.

In New Guinea there are many self-supporting churches. This was not brought about suddenly, but it has proved a great blessing. It is said that one pastor had to tell his people that he did not go up to heaven every Monday morning and drop down again Saturday night, but was there all the week and had to eat. The appeal was effective.

In Grace, the native Protestant Church was unexpectedly deprived of missionaries and foreign money. The three ordained ministers decided to continue the work, if possible, and proposed to the Christians that they should contribute each a tenth of his income. This was done, and the work was more prosperous than ever before, for each church member had a deeper sense of his personal responsibility.

These illustrations should suffice to show, first, that a measure of self-support is possible anywhere; and second that, with not so narrow limitations as has sometimes been supposed, that measure of self-support will be determined by the enthusiastic yet judicious pressing of the matter upon the hearts and conscience of the native church by the indiv-

usual missionary, and the mission which he serves. In only a few of these cases has the change in an old field been accomplished by a sudden revolution in methods of administration; but I have yet to hear of a case where a thorough and persistent effort in this direction has proved a failure, and met with no response on the part of the native church. When they come to understand its advantages to them and to the cause of Christ, the natives themselves often become enthusiastic in assisting its operation. We can have no manner of hope that the churches which have been "carried on flowers; made of cake," will of themselves consider these and do something. If there is a consensus of opinion on any one point among those who have written to the home Boards about this matter, I think it is with regard to the necessity for this change originating in the missions and missionaries, or, for the sake of uniformity of action, in the Boards themselves. As the action of the Boards thus far is only that of earnest counsel, we must do what we can as a mission, and I will therefore make <sup>five</sup> ~~four~~ general suggestions, to be followed by more specific resolutions as to methods to be adapted.

The first suggestion is the immediate commencing of a gradual cutting off of foreign support in the old fields and the old work. A sudden movement would entail great hardship, as well as arouse hard feelings, but a gradual getting off in all directions, or if not in all, at least in the support of material purposes, could, I believe, accomplish the re-



sult with benefit rather than injury to the work. This plan was successfully tried by the London Mission in Fmoy, with results already noted, and by the Church Mission elsewhere. These Missions have blessed the day in which the change was made necessary by the cutting off of appropriations. When the people found out that the responsibility was gradually but surely to rest upon them, they saw the reasonableness of it, and girded themselves like men.

The second suggestion is that we refrain from introducing the foreign-pay system in all new fields opened. As it will, in all probability, be impossible for the native churches to support a pastor from the start, the Christians being few and poor, I believe the ideal plan, not merely for Shantung, but also for Chi li, is that outlined in Dr. Nevius' "Methods of Mission Work." He had, under his care, about fifty stations, situated at an average distance of two hundred miles from his home, yet he used only two paid helpers. On the authority of the two verses, "Let every man abide in the same calling in which he was called," and "He ordained elders in every church," he ~~did~~ <sup>did</sup> not, at first, establish the pastorate, but waited for this until both men and means ~~were~~ provided by the people themselves. Meanwhile he placed under the special instruction of himself and of one of his helpers, that man in each village who seemed best fitted naturally, or in virtue of his faith, to lead and instruct the church in that village. When the people ~~found~~ <sup>found</sup> it

impossible to provide a special room for worship, the house of ~~some~~ the leader or some other member is used, after the fashion of Apostolic days. The leader continues in his former occupation, but leads the religious services, and teaches Christians and outsiders all he knows, while they in turn are expected to pass on the knowledge to others in their own and neighboring villages. Thus almost the entire great work in that province has been the result of unpaid native effort. The heathen can no longer say that Christianity is a foreign religion, when they see the changed lives of their own countrymen, and understand that they are supporting and propagating the new religion without a cent of pay for their work. Twice in the year, Dr. Nevius personally visited all his stations, and during the summer and winter months he had classes for the training of leaders and other promising church members, at his own home. The rest of the oversight is <sup>1702</sup>altogether in the hands of the two helpers, who <sup>had</sup> ~~have~~ the supervision of a certain number of stations, visiting them at regular intervals, and giving the leaders the benefit of their superior knowledge and experience. Every one is made a teacher of those who have been in the church a shorter time than himself. The missionary does nothing the helper can do, the helper nothing the leader can do, the leader nothing the members can do. This system is made feasible and successful by emphasizing teaching more than preaching. The new leaders are not able to preach sermons to edification, and if they were, the



nature of the Chinese mind would make the teaching much the more effective. Religious services are made very simple. The members learn Bible stories and parables to repeat, at one time, while the leader will conduct a service of praise and prayer with a little simple instruction, direct or catechetical, at another. Now it stands to reason that such a system as this provides much more satisfactorily for a large number of stations, than the attempt to provide each with a pastor at foreign expense, a thing impossible, in the first place, and involving the appointing and paying of some very unsatisfactory men, whom the people can neither respect nor love, yet against whom they dare not enter complaint, as the men are in the employ of the foreigners. In the experience of the Shantung Missions, the character and work of these unpaid laborers, abiding in their forest occupations, have been more satisfactory than those of the paid helpers formerly employed. Out of fourteen paid helpers, whom Dr. Reville used at different times, ten have been either excommunicated, or dismissed for grave faults. Compared with this, the record of the unpaid helpers has been really superior. In one of the Peking Mission, only <sup>five</sup> ~~one~~ of the ~~three~~ <sup>five</sup> young men whom we have educated for the ministry, is now preaching, and the ~~one~~ <sup>five</sup> has had a very unsatisfactory record of life and service.

The third suggestion is the granting of more independence of government to those native churches which will provide the support of self-

also pastor. If they are to support a pastor, they should be allowed to choose and call him. Some one has said that "Self-existence, self-direction, and self-extension should go together." If the church in China is ever to become a Chinese Church, it will be only as these things are made prominent in our policy and in our practice. More trust in the Chinese Christians will develop in them more independence; more putting of responsibility upon them will give them a clearer realization of their responsibility and a stronger determination to bear it in a worthy manner.

The fourth suggestion is the preaching and teaching and practice of systematic and proportionate giving. While it may not be wise to lay down an absolute rule that the tenth should be given, and while it is certainly not wise to compel church members to give a fixed proportion of their income, willing or unwilling; yet it would seem to be wise to set before them the great advantages of system in the matter, and to impress upon them the two thoughts, that the tenth was required of the Jews in addition to free-will offerings, and that the worship of their useless idols formerly cost the Chinese more than they are now urged to give in the loving service of the Saviour to whom they owe all that they have and are. That a glorious thing it would be if the Chinese Church could leave BEHIND THE BELIEVING that no man is ever more than fully saved himself until he has become a means of saving others! Their power



is no reason for their not learning this truth, for it is too vital a truth to be left unlearned, and it is said by Paul of the Nazarene churches, that the "abundance of their joy and of their deep poverty extended unto the riches of their liberality." And why was it? Simply because they had first given themselves to the Lord. As a help in the teaching of this lesson, by all means let the missionary set aside a stated proportion of his income, and let it be known that he does so. That he has <sup>already</sup> given his whole life to the work is no more reason why he should rob himself of the privilege and blessing of self-denial, than it is for a home pastor, or a consecrated Christian layman.

Sec 25 1/2 There is another possible element in the solution of this problem, to say nothing of the medical work for the treatment of which special provision was made, and that is in the direction of industrial education. As this is something which we have never tried, and are, perhaps, hardly ready to try, and as, if treated, it should be the subject of a special paper, I will not attempt to introduce it.

As I believe it very essential, as well as the aim of my appointment to prepare this paper, that we ~~are~~ get the subject before us in tangible form for discussion and for the formulation of a definite mission policy, I wish to present for consideration and adoption the following resolutions, as to the particular form and wording of which I have no real, and as to the desirableness of the adoption of the general scope of which I have little question.

The fifth suggestion is that of every item of native contributions, a strict account be kept, in such form as to be useful in making up statistics, and also that regular and detailed reports be made to the contributors of the amount contributed and of the disposition made of every cash.

It is hardly necessary to argue for either point. All who have tried to compile statistical reports will realize the value of the first, and all who have tried the "definite object" plan of raising money, will realize the value of the second. A local treasurer, responsible to the Church and to the station treasurer, and regularly reporting to both, will increase the amount and improve the spirit of the giving.



With a view to securing, on the part of our Chinese brethren, the largest possible measure of participation in the work of nourishing and strengthening the native church and of evangelizing the people of this Empire, the Peking Mission of the Presbyterian Church is resolved:-

1. That every man be urged to abide in the same calling wherein he was called, unless it seem manifestly the purpose of the Spirit that he should leave that calling for another.

2. That the duty and privilege of bearing witness for Christ and of laboring earnestly for the spread of the Gospel, voluntarily and without pay, according to the command of Christ and the example of the early church, be constantly impressed upon the hearts of the native Christians.

3. That, in the opening of new work, groups of Christians in the same or neighboring villages, be formed into classes, with leaders chosen from among themselves, such leaders to be given special instruction by missionaries and helpers. When sufficiently advanced in numbers and knowledge, a church shall be organized and elders appointed to lead the congregation. ~~Without~~ other pay than the native custom may see fit to give as reward for time necessarily withdrawn from the work earning of a livelihood.

4. That Christian Communities be advised to incur only such expenses, from the first, as they are able to meet themselves. Appropriations for renting or erection of buildings will be asked only for evangelistic

places  
purposes, where there is no Christian community.

5. That in the case of already settled paid helpers, the Mission give notice of its decision that, from Jan. 1st 1898 to Jan. 1st 1899, it will pay not more than two-thirds of the salary and contingent expenses; from Jan. 1st 1899 to Jan. 1st 1900, it will pay not more than one-half of the same; from Jan. 1st 1900 to Jan. 1st 1901, it will pay not more than one-third; and from Jan. 1st 1901, the beginning of the twentieth century, the native church must be entirely self-sustaining. As this will affect only one church, and that one which has already shown its ability to contribute over three tithes per month, there will be no undue precipitancy in this action.

6. That in new fields no pastor shall be settled over a church or community of Christians, until they be ready to provide at least one-half of his salary, and contingent expenses, this amount to be increased by 50% each year, until complete self-support is attained.

7. That in the case of evangelists, the native church be urged to support and send out <sup>fit</sup> men who can give their whole time to this work, or, while continuing in the calling to which they have called, can give one or more days each week to the preaching and teaching of the Gospel. In any case, let all the Christians look upon the weekly Sabbath as affording an opportunity for the systematic and united effort to carry the Gospel message to the homes of relatives, friends and neighbors.

*The Mission may, if it see fit, support such evangelists with foreign funds.*



any aid shall be admitted in absence of aiders as shall contribute in money or produce at least one-half of their support. The contribution of this amount by the local church, for this specific purpose shall, of course, be considered an equivalent.

That no catechumen shall be ~~admi~~ admitted to the church, who does not provide contributions systematically, in proportion to his means, to the work of the Lord.

That ~~no new~~ Boys' Day School shall be established without the agreement, on the part of each pupil, to pay at least 500 Peking cash per month, this amount to be increased 100 cash per month each year, until support is obtained. Boys in existing schools shall be required to pay the same amount, beginning with the Chinese New Year. *10/11/1911 The meeting of the nature of pay shall be offered for a time or paid by the*  
That in the Boys' and Girls' Boarding Institute, the ~~present~~ *present* rate of pay shall be increased by 5,000 Peking cash per year, until ~~the~~ all expenses except those for foreign teachers are met.

2. That once each year, in connection with the Annual Meeting and Synod, all helpers and most earnest Christians be summoned to the city for a two days' conference with reference to the interests of the work. *This conference to be arranged by the Committee on Program for Annual Meeting.*

3. That once each year, a somewhat similar gathering, but held under the control of the Chinese, shall be held at one of our country stations for the same length of time.

14. That at each main station

advisory measures may think  
sider and measures  
sided  
in which matters they will, however, have no vote.

15. That each paid helper or recorder to prepare a detailed written report each month, before receiving his salary, this rate to be until a person is actually supported by his own contributions, and is made responsible to an organized church.

16. That the native Christian Communities shall be encouraged to reach the goal of self-support in the hope of the organization of a local church-territory in only a few years and the higher courts.

17. This blank of previous recording  
will reference to future contributions; this blank to be filled out in duplicate as a monthly appointed committee as each submission. One

Copy to be placed in each church and one mission  
use in preservation, the other  
to be returned locally, and to be read to the local church.

18. That in accordance with the  
ing Committee on Self-Support be appointed, to consist of one member  
shall be to  
to suggest new methods



1  
Peking, 1897

On Sunday classes, & instruction  
associations of men or women inter-  
est in Christianity, gathered regularly,  
usually daily, for instruction in the  
leading doctrines of Christianity. Such  
a class is established for non-Christians,  
and would differ in object and method  
from a class organized of church  
members for the purpose of training  
either as evangelists or for an ad-  
vance in knowledge and for seeking  
a higher plane of Christian living for  
the believer.

I think one risks nothing in saying  
that every missionary believes in inquirers  
classes provided they can be formed and  
conducted on principles which merit his  
approval. But it may be well to mention  
a few reasons which render them specially  
desirable.

In the first place, entering a class  
for instruction places the learner in a  
receptive attitude. The normal state of the  
Chinese mind is one of opposition. In this  
state it is very easy to reject or neglect  
any truth however important and however  
clear. Once reverse this attitude and the



danger is not so much that the person will not assent to the doctrines, but rather that he will assent without clearly understanding the meaning or comprehending its demands upon the heart and life. Though not entirely free from its own danger the receptive attitude is immeasurably preferable to one of opposition. It is absolutely essential before true faith can be exercised.

The inquirer class is an efficient method of conveying Xn. truth. In order to obtain a competent knowledge of Xn. it is necessary for the mind to be held to the contemplation of its truths for some length of time, that the statement of them may be grasped and remembered. and that their relation to other truths, and untruths as well, may be understood and apprehended. This is all the more necessary because of two characteristics of the Chinese mind. No doubt all minds tend to form habits which are most powerful in controlling thought and life. But among the Chinese these mental habits reach the very limits of rigidity. Often after hearing the truth and assenting to it, the mind reverts into the old channel. It is only after repeated <sup>and continuous</sup> efforts that the



new truth can overcome the old habit of false thought. How often after dwelling upon the doctrine of God's personality, and carefully illustrating the distinction between the Creator and creation. And urging the duty of worshipping the living Governor of the Universe. We hear the remark "Yes heaven and earth are true". "We also worship heaven and earth".

The second characteristic, which I refer is the lack of logical acumen. This lack is so marked that the mass of the Chinese hold to formulas which are completely contradictory, accepting at the same time both Buddhism and Confucianism, which are so mutually destructive in regard to the five relations. At one moment they say that at death the breath (soul) becomes clear air and the body returns to earth. While at the next they accept the doctrine of the transmigration of the soul. Or defend the worship of ancestors. They need continuous instruction to show them these glaring inconsistencies.

Another important object is to introduce the inquirer to the actual duties of Xu. life and deportment. so that



them how to pray. the reasons for prayer, together with its object and method. This whole subject of fellowship with God is entirely foreign to the Chinese mind. Not only should prayer be taught but also how to study God's word for the purpose of guiding the conduct and nourishing the spiritual life. Then there are not a few things in the ordinary dealings of men one with another. and being sanctioned by common usage, are practiced with no clear consciousness of wrong-doing. Which nevertheless will not bear the test of the gospel standard. These must be pointed out. The establishment of Xu. habits and the expulsion of evil practices of long standing must require time.

But chief among the desired objects is a spiritual regeneration. The Spirit works when, where and how he will. but chiefly through the truth and in connection with the influences exerted through human agencies. Ordinary influences often fail to bring the mind to a decision. A few days or weeks of continued work may and often do accomplish what years of occasional teaching <sup>have</sup> failed to do. It is not ignoring not lightly estimating the work of the Spirit to concentrate all our power to accomplish



on abject, but is rather honoring it. provided we do so in obedience to God's commands, and trusting him to make the work efficient.

Where shall classes be held?

Until a few years since inquirers classes were held so far as I know, only at the central stations. This plan has in its favor the convenience of the superintending missionary. In some cases this advantage may be so essential as to prove decisive <sup>in its</sup> in favor of ~~this plan~~. But in late years classes have been formed in the country near the homes of the inquirers. This <sup>perhaps</sup> plan seems to be growing in favor.

Some of the most important advantages of this plan are

- I It leaves the inquirer in his natural environment while studying the gospel. If he accepts the truth this will be a break away from his heathen associations, in the presence of his heathen acquaintances. There will not be the temptation as there is not the opportunity to conceal his connection with X<sup>ty</sup>. Should he leave his home and become connected with a church at a distance he would be tempted to avoid persecution and ridicule on his return home by con-



- cealing his profession of Christianity.
- II Many reliable and thrifty men would be willing to attend a class at a few miles from their home who would not think themselves able to go to the central station for the purpose. Idle wanderers who would be glad to go to the central station as a diversion are not of the class we most desire to reach.
- III At the central station the circumstances are so different; the style of living not on the same plane. The churches and chapels are perhaps larger; the various relationships are on a special basis. All these might at first exert a distracting if not a deleterious effect. Especially it would tend to excite curiosity, or envy.
- IV If a missionary leaves his home to establish a class, he will, as a rule, give a more exclusive attention to it than he would give if at his home. This is of prime importance.
- V Country classes can on the whole be more economically carried on than city classes.
- VI The Church members will be more ready to contribute for the support of a class near their home than for one at the central station.



Thus in one way we may be working toward self-support.

How Shall Inquiries Classes be Conducted  
This question opens up a wide subject, on which opinions will be most divergent. Probably no two individuals would agree in all respects on this topic. Unless it be indeed that no iron-bound rules can be laid down which can be wisely applied to every case. Probably no two individuals have ever conducted classes just alike. Perhaps I could safely say no one has ever conducted two classes in precisely the same manner. The method must be varied to suit the wants and the capacities of members of different classes. However some general suggestions may not be altogether useless.

The first suggestion, first in order, and it may be the first in importance, is we must strive to impart a clear and competent knowledge of the essential doctrines of Xnty. Anything different from this and anything short of this fails, and must fail of the great object for which a class is organized. Something more in the way of knowledge is desirable in



order to edify and enlighten. The essential doctrines can no doubt be taught most conveniently from the catechism, but the ability merely to answer the questions contained in the catechism, should not be deemed sufficient. They should be so explained and illustrated as to make certain the meaning is comprehended, and to make the learner see what beliefs and practices are antagonized by the teachings of the gospel. It is amazing what contradictory beliefs may be held at the same time. It is quite possible to fear the Lord Jehovah and still worship and serve the gods of the land. Other things, equally contradictory find a home in the human heart. A part of the teaching should be how to unlearn and cast out errors.

Perhaps the most difficult to enforce, although the most easily recognized are many moral duties. Men have been so accustomed to divorce precept and practice that it is hard for them to realize that religious truths are to be observed in practical life; that divine precepts are not for a mere show, but are to be followed as expressing obligations to daily duties. By many religious observers



ces. reading the bible. prayer and worship  
 are more readily received than is the  
 perception that these are inconsistent with  
 lying, cheating and concealment. In saying  
 this I do not wish to be understood that  
 instruction in prayer, in reading the bible  
 and in other acts of devotion and wor-  
 ship are to be considered unimportant.  
 By no means. I would emphasize this as  
 coordinate with the teaching the doctrines  
 of the faith. But as the doctrines should  
 be taught as having a vital connection  
 with the life and practice. So acts of  
 devotion should be motivated as great  
 use only when vitalized by a living  
 faith and love, that will carry the  
 principles professed into daily intercourse,  
 into the market, and into social conver-  
 sation. Have we not all seen a great  
 readiness to engage in prayer and per-  
 haps a fluency in expression, at the  
 same time we felt it came only from the  
 lips, that it was not the sincere outflow  
 of desire welling up from the heart.  
 Sincere devotion can come only from  
 a renewed heart. A new heart is the  
 gift of the Holy Spirit we should therefore  
 much seek his presence and help and



much dwell on his office and work.

There can be no doubt that the teaching of singing is a valuable accessory. It is pleasing to nearly all, even to most of those who are deficient in ability to learn a tune, and whose attempts to join in the vocal strain are a distress to those whose perception of tune is accurate. It is no doubt a delicate thing to do without offending those who really cannot learn to sing, to get them willingly to refrain from destroying the pleasure of all the others.

It is well for both those who can sing and those who cannot, to remember that singing in tune and in time and with the proper emphasis, are not the only things to be sought in this act of worship. Nor are they the chief things. It may be that reading of hymns in concert, attempting to bring out the devotional meaning, might be as profitable, may more profitable than much of the crude attempts at singing which we find in beginners' classes.

We can of course expect only crude efforts at this stage. While I would not have the attempt to teach singing abandoned, I am inclined to think concert-reading may be made an auxiliary not only in teaching singing but also in relieving the difficulty when we ask



those who cannot follow the time not to confuse the others by their attempts.

Whom shall we admit to the classes?

This & other points cannot be answered with a simple direction applicable to all circumstances. A sincere interest in the truths of Xnty. is of course greatly to be desired. But we must remember that only those who know something of Xnty. can be interested in its truths. Therefore we shall greatly restrict our work if we make it an indispensable condition that applicants shall manifest a deep and intelligent interest in the truths of Xnty. Some might be disposed to arrive at the result by exclusion rather than by inclusion, seeking to keep out those who manifestly were actuated by mercenary motives. Undoubtedly it would be safe to lay down the precept that where no temporal advantage is obtained or hoped for, the attendance of the person should be encouraged. This can be only probably decided in many cases. We cannot always tell what is hoped for. However it is to be hoped that some who are at first looking for the bread that perishes may in the end be led to seek for that which endures unto everlasting life.

It is a great advantage if the members of



a class are able to read at least mandarin: and perhaps sometimes one may be so situated as to be able to obtain such to form a whole class. But at other times those who are not able to read must be admitted, or the work unwisely curtailed. This appears with tenfold clearness in the case of women's classes. A rule to receive only such as could read would practically prohibit the formation of classes of women, who need the benefits of class instruction quite as much as do men.

Should food or food allowance ever be given? On this question the great majority of missionaries take the affirmative. But of those who take the affirmative there is a very wide divergence of faith and practice. There are those who would grant the allowance only in exceptional circumstances and for a very limited time. Others would make it the rule and in the aggregate give it for five or six months.

In favor of the view that no pecuniary advantage should ever be given it may be said that a mercenary spirit in church members and in inquirers is very easily aroused, and is so common and so rampant as to become the bane of the church. That admitting that good has sometimes been done where food



has been provided, on the other hand serious evils have resulted, not only leading men to unite with the church from mercenary motives, but has led to the general belief that all who have professed X<sup>ty</sup> have done so for gain; which idea greatly hinders the approach of the really desirable class, so that on the whole the evils exceed the benefits.

To me this appears an extreme view, true only where proper care has not been exercised. I fully agree that the wise use of money in mission work is one of the most difficult problems we have to deal with. Of course cutting off all such uses of money greatly simplifies our relations to the Chinese and would relieve us of much care and anxiety. But money is one of the sources of power committed to our hands, and we have no right to reject its influence simply because it brings something of care and vexation. We certainly ought to minimize the evils spoken of, guarding against them most carefully. I believe the furnishing of food in many cases is not open to the objection alluded. The food received would in many instances not compensate pecuniarily for the time spent in the class. This of itself would not do-



Terminate the advisability of giving food if the  
 person were able to support himself and family,  
 but it does seem to meet completely the idea that  
 the inquirer attends the class because he is bet-  
 ter off pecuniarily by doing so than he would  
 be if he stayed away. And if it be made clear  
 from the beginning that the inquirer if he be-  
 come a ch. member, will be expected to con-  
 tribute to the support of subsequent classes of  
 which he will not be a member, it seems to  
 me the danger of leading men to join the ch.  
 from cupidity may be fully guarded against.  
 so far as the inquirer's class is concerned.

There are many Chinese who are respectable in the  
 eyes of their neighbors who yet so live from  
 hand to mouth that they cannot without great  
 suffering support themselves at an inquirer's  
 class. The assistance of such is not open to the  
 objection of hiring them to join the church.  
 Besides it is not necessary nor wise to have it  
 understood that every member of a class is  
 on that account to become a member of the  
 church. Proper safeguards should still be  
 observed in admitting the members of classes  
 to ch. membership. It is no doubt true that more  
 care in that respect than has been sometimes ex-  
 ercised, would give more satisfactory results.



For how long a time should the class be held?

That depends upon circumstances. The time the conductor of the class has at his command must be considered. The attainments and ability of the members of the class should be regarded. The aim should be to give a competent knowledge of the essential doctrines of Xty. and of the duties incumbent on the Xn. This of course involves some acquaintance with the answers to some of the most common objections urged against Xty. I think special attention should be given to this point. Evidently the time required to attain these objects will vary much with different classes. A month may be mentioned as a reasonable time in ordinary cases. Much additional time could be well used and perhaps should be conditioned upon self-support at least in a measure. Constant instruction should be provided for. But that would naturally be classed as edification of the church, not as inquirers classes. With men of ordinary intelligence a months faithful training should give a fair insight into the essential tenets of the Xn. religion, and in some degree test the sincerity of the inquirer. In some cases a few days may show that a member of the class ought not to be retained.



As in all other departments of work rules alone will be of little use. There must be tact in their application. In order to a wise use of them, each case must be studied by itself. No doubt those who conduct the classes, being of different tastes, will find much room for a wise exercise of those tastes in the use of divergent methods. Above all we must recognize that the Holy Spirit often has led the same individual to employ different methods at different times. The first essential of true success is that the conductor seek and obtain the assistance of the Holy Spirit in his own heart and in his work. With this one cannot fail.



Information regarding Pres. Academy, Ningbo, China.  
The school was organized on its present basis 16 yrs  
ago. The number of scholars who have completed  
the full course and received diplomas is 13  
The whole number of scholars who entered the school 159  
Graduates

	at school.	Occupation.
Chung, Hs-yin	13 yrs.	Teacher in academy
Lu, Jing-wai	6 "	A lieutenant in our own station.
Wong, Sing-fah.	5 "	A teacher (in mission employ till last yr.)
Tsing, Hs-keng.	2 "	A teacher, in mission employ (partly)
Huang, Tai-diang.	2 "	In business.
Chen, Sing-giang.	2 "	A teacher, in mission employ, (partly)
Yip, Hs-wu.	2 "	A medical student at Peking

Men who wrote 5 or 6 years in school but did not graduate  
only the names of Christians are given.

Names	at school	occupation.
Woo, Yen-hing	13 years.	Physician, (native)
Yung, Hs-Kiang.	12 "	" foreign trained (in our own station)
Chi, Bi-kong	12 "	" " " (not in mission work.)
Ing, Hs-tong	11 "	" (native) also personal teacher
Dzung, Pao-eng	11 "	In a medicine shop.
Piang, A-kwe	10 "	" " " "
Chen, Ho-kung	9 "	A printer at the press.
Chi, Bi-lang	9 "	A personal teacher, translator & teacher of Eng.
Yung, Hs-lang	9 "	A teacher of Eng.

Name	out of school	occupation
Kong, Ong-hyin	8 yrs.	A licentiate (in another mission.)
Yih, En-tel	6 "	" " (in <del>own</del> own station.)
Li, Kah-ging	7 "	" " " " " "
Kong, En-kying	7 "	A printer at the press.
Pao, Jui-sing	6 "	A physician (foreign trained)
Ing, He-dji	6 "	A teacher (not in <sup>out</sup> mission employ)
Li, Yi-hing	6 "	A teacher.
Lu, Jui-wae	3 "	A medical student (South. Pres.)
Tsiang, Kji-w	1 "	Student in Hangchow college.

The cost of board for each scholar, exclusive of light &c. \$1.50 per month. (The average attendance is about 24)

The average expense is \$5.55 a year, of which the mission gives \$2.72 at present.

The expense by years.

1. \$380	6. \$508	11. \$598	16. \$8.00
2. 443	7. 497	12. 670	Total 91 09.
3. 543	8. 544	13. 674	Paid by this. 35 95.
4. 511	9. 582	14. 610	\$ 55. 4 raised
5. 462	10. 667	15. 620	by contribution & tuition.

The present number of boarders is 35 or 36. all but 4 or 5 are studying English. The force of teachers is as usual (2) but the Eng. makes a great amount of extra work so that another assistant will probably have to be taken on or some scholars excluded.



Name	Amount		Profession	Nationality
	Dollar	Cent		
Brought forward Mr <sup>r</sup> Tak kee	131	00	Merchant	Chinese
" Yung Yu	5	00	"	"
" Yü Yung Chi	5	00	"	"
" Shen Yu	5	00	Customs Banker	"
" Butter	100	00	British Consul	British
M <sup>rs</sup> "	30	00	wife of the above	"
Mr <sup>r</sup> E. S. Burke	5	00	Consul's official	"
" W. Murray	10	00	Customs official	"
" E. de St Croix	10	00	"	"
" G. Kahn	20	00	French Consul	French
" A. G. Myhre	25	00	Capt. R.C. "Lekin"	Norwegian
" R. Chenoweth	15	00	Chief officer R.C. "Lekin"	British
" G. W. Appleby	15	00	" Engineer " "	"
" W. J. Harrison	10	00	Second " " "	"
" J. N. McDougall	10	00	Third " " "	"
" E. C. Patey	10	00	Second officer " "	"
" J. S. Duncan	5	00	Third " " "	"
" J. S. Schoenicke	50	00	Com <sup>r</sup> of Customs	German
" Chan	10	00	Colonel	Chinese
" Drugus	5	00	Customs official	British
" R. Henkel	10	00	"	German
" Chan Sui Pan	2	00	"	Chinese
	493	00	carried forward.	



Name	Amount		Profession	Nationality
	Dollar	cent		
Mr R. Aansen <sup>Brought forward</sup>	49	380	Customs official	Norwegian
Chan Shun Wo	1	00	"	Chinese
L. Jüdel	25	00	Merchant	German
50 Sailors	16	40	crew R. C. "Lekin"	Chinese
Mr Lai Chun Lung	2	00	Merchant	"
Tu Chi Kwei	5	00	"	"
Wan Shing	1	00	"	"
Mai Mow Sheng	1	00	"	"
Lin Sun wah	1	00	"	"
Kung Sheng	2	00	"	"
Shen Shen Chi	2	00	"	"
King Lung	2	00	"	"
Kung Feng	2	00	"	"
Ho Mei	2	00	"	"
Tien Yuen	5	00	"	"
ii Shing Feng	2	00	"	"
Tien Ho	5	00	"	"
Shun Yuen	2	00	"	"
Yuen Shan	2	00	"	"
Chan Lau Feng	1	00	Post Office	"
Loa	4	00	Official	"
Hu Chu Pan	2	00	"	"
	583	40	Carried forward	



Name.	Amount		Profession	Nationality
	Dollar	Cent		
	Brought forward			
Mr. Luk Hoptong	2	00	Official	Chinese
" Chu Litun	2	00	"	"
" Toa Nan Kai	1	00	"	"
" Ku Chun Poo	1	00	"	"
Chinese old Customs	3	00	"	"
Mr. W. F. Canning	10	00	R. C. "Lekin"	British
	60	240		
Kuingchow				
Hainan				
August 10 <sup>th</sup> 1897.				



Contract of 1861

# List of Subscription to Special Wards.

Name	Amount		Profession	Nationality
	Dollars	Cents		
Mr Mackenzie	10	00	Customs official	British
" C. W. Ning	4	00	"	Chinese
" La Rose	50	00	"	British
Mr A. A. Atkinson	5	00	"	"
" W. Pruchtnow	5	00	"	German
" C. J. Price	10	00	"	British
" T. Shirdon	5	00	"	American
" Shen	2	00	"	Chinese
" Liu Chin	2	00	"	"
" Tung Lin	1	00	"	"
" E. P. Sequeira	10	00	Merchant	Portuguese
" Lang Man Chiu	5	00	"	Chinese
" Tai Yin Pai	1	00	Customs official	"
" Sung Ying Chun	2	00	"	"
" C. Schuruser	3	00	"	German
" Chung Wo Cheong	5	00	Merchant	Chinese
" Wing Kee	4	00	"	"
" Yuen fat Lee	5	00	"	"
" Lee Su teng	2	00	"	"
	131	00	Carried forward	